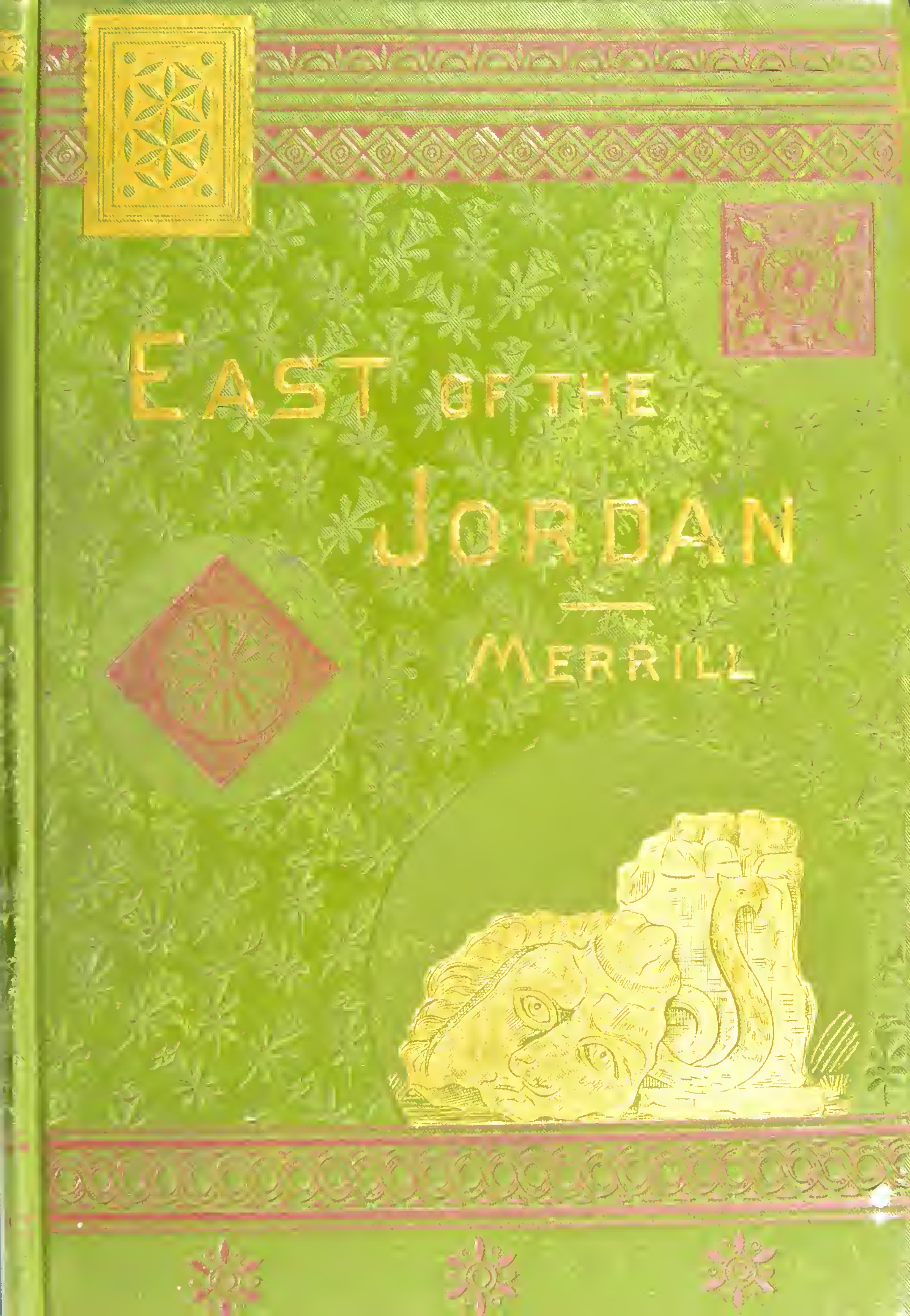

EAST OF THE
JORDAN
MERRILL









AMMAN ON THE UPPER JABBOK, LOOKING UP THE VALLEY TO THE SOUTHWEST.

EAST OF THE JORDAN

A RECORD OF TRAVEL AND OBSERVATION

IN THE COUNTRIES OF MOAB GILEAD AND BASHAN

DURING THE YEARS 1875-1877

BY

SELAH MERRILL

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With Illustrations and a Map

WITH AN INTRODUCTION BY

PROFESSOR ROSWELL D. HITCHCOCK D. D.

PRESIDENT OF UNION THEOLOGICAL SEMINARY, NEW-YORK

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CHARLES SCRIBNER'S SONS

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TO

PROFESSOR JOSEPH HENRY THAYER, D. D.,

WHOSE STEADFAST FRIENDSHIP I HAVE
FOR MANY YEARS ENJOYED,

THIS VOLUME IS DEDICATED.



INTRODUCTION.

The name Palestine occurs for the first time in Herodotus. Like its Hebrew equivalent, "Pelesheth," or "land of wanderers," it meant only Philistia. In the later Greek and Roman period it was applied, as we apply it, to the whole country occupied by the Israelites on both sides of the Jordan. But as Canaan, the oldest of all the names, meant only the "lowland," or country west of the Jordan, so now most people, when they think of Palestine, give it the same narrow boundaries. Eastern Palestine hardly comes into the account.

And yet the historic associations belonging to the country east of the Jordan are rich and various. Two and a half of the twelve tribes that came out of Egypt under Moses chose that side of the river for their home. Syrian, Assyrian, and Chaldean armies marched in and out there. Some of the disbanded veterans of Alexander settled there. It was beyond the Jordan that John the Baptist began and ended his official career. Nearly six months of our Lord's brief ministry were spent on the same side of the river. The Christian Church itself sought refuge there when the Roman legions began to

close in upon Jerusalem. In the time of the Antonines the country was full of cities, with their temples, theatres, and baths. In the fifth century Christian churches, well organized, were numerous and flourishing.

The Biblical sites, to be sure, are not very many, as compared with the multitude on the western side of the river. But they are of peculiar interest. The five cities of the plain were trans-Jordanic. Penuel, Mahanaim, and Succoth are suggestive names. Nebo and Pisgah are like household words. Bethabara, wherever it was beyond the Jordan, witnessed the descent of the Spirit upon the Founder of our religion. And somewhere in the wilderness beyond occurred what Milton calls the "great duel, not of arms."

This whole section of country, though nominally a part of the Turkish Empire, is now, and has been for centuries, in the hands of Bedaween. Travelling there is always difficult, if not always actually dangerous. Till quite recently very little was known either about the country, its ruins, or its inhabitants. The work of exploration, however, is now fairly begun. And the author of the book here offered to the public has done conspicuous and excellent service in the field. He was no ordinary traveller. As Archæologist of the American Palestine Exploration Society, his opportunities were exceptionally good, and these opportunities were well improved. He showed admirable tact, and had rare good luck, in dealing with the Bedaween, whose habits he studied carefully, and among whom he dwelt as securely as in Andover. He has the credit of several important identifications. His "Topographical Notes

on Eastern Palestine," in which he gives, in a concise and scholarly manner, the results of the explorations already made, withheld from publication for the present for reasons which need not be detailed, will appear in due time.

The present volume has assumed a popular form. Personal incidents enliven the narrative. The illustrations are fresh and original, many of them from the author's own drawings. The book contains a large amount of matter wholly new. The author was careful and patient in his investigations, and now tells the story of his life beyond the Jordan in a manner equally entertaining and instructive.

ROSWELL D. HITCHCOCK.

Union Theological Seminary, New York, August 15, 1881.



PREFACE.

On the 20th of October, 1874, I was appointed the archæologist of the American Palestine Exploration Society, and sailed from New York on the 19th of June, 1875, arriving at Beirût, our head-quarters in Syria, on Monday, the 9th day of August. During 1875–77 I made four different expeditions, of which the journal of but two is given at length in the following pages. On Thursday, December 23, 1875, I was placed in charge of the exploration work, which I carried on until the summer of 1877, when I returned to America. I have since been retained by the Society to write reports and to assist Mr. Meyer in the preparation of our maps. During the two years that I was in the field, I labored under the immediate advice and direction of the Advisory Committee in Beirût. This committee is composed of gentlemen who are familiar with many parts of Syria and Palestine, and who, in every way, are deserving of the highest respect and honor, and my relations with them were always exceedingly pleasant.

Special mention should here be made of Professor Roswell D. Hitchcock, D. D., of Union Theological Seminary, New York, who, as president of the Exploration Society, has labored indefatigably for its interests, and also of Mr. Rudolph Meyer, the Society's faithful engineer, by whose

skilful hand its map has been prepared. I desire to acknowledge my obligation to J. Henry Thayer, Professor in the Theological Seminary, Andover, Mass., and Timothy Otis Paine, Professor in the New Church Theological Seminary, Boston, Mass., likewise to Charles L. Merriam and George W. Stearns, for valuable services rendered while carrying this work through the press. It may not be out of place for me to add, that of the large amount of archaeological and other material in my possession connected with Palestine, it has been found possible to introduce only a limited portion in the present volume.

SELAH MERRILL.

ANDOVER, *Mass., May* 2, 1881.

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Where not otherwise stated, the illustrations are from photographs taken by the American Palestine Exploration Society, or from original drawings.



EAST OF THE JORDAN.

CHAPTER I.

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BEIRÛT, SYRIA, Monday, August 23, 1875.

OUR party, consisting of four Americans, has arrived on the Syrian coast at an unfortunate time, so far as undertaking any important work is concerned. The country is visited now by the dread disease of cholera, which has more terrors for the Oriental mind than the plague, famine or war. Forty thousand people have fled from this city alone, and I have walked about these streets for two miles without seeing man, woman or child, an open door, or any sign of life except a few starving dogs—and these ought rather to be classed among the signs of misery and death. Still, the epidemic does not seem to be a very fatal one; for, if I am correctly informed by physicians here, the highest number of

deaths a day is only thirteen. This, it must be remembered, however, is among the few people that have been obliged to stay at home, so that no one can tell what the condition of things might have been had all the inhabitants remained.

The ports about the Mediterranean are guarded now by a strict quarantine, and we were detained at Alexandria for twelve days before we could get a steamer to Beirût.

We left Liverpool on Monday, July 12, 1875, in the steamer Magdala, Captain Greig, staying a part of a day at Gibraltar and an entire day and two nights at Malta, and arrived at Alexandria on Monday, July 26. We sailed thence on Saturday, August 7, and reached Beirût on Monday, August 9.

We found that the hotels were closed, and likewise the private houses and most of the stores and shops. Americans and other foreign residents were in the mountains, the irrepressible dragoman had for once ceased to annoy the new-comer, and it appeared for a time as though we should not be able to get a tent pitched or find a roof beneath which we could obtain shelter. Fortunately for us, our Consul, Hon. J. T. Edgar, was at his post, and through his influence one of the hotels was opened, where we spent the remainder of that day and the following night. Meantime Rev. George E. Post, M. D., one of the Advisory Committee of the Palestine Exploration Society, arrived from the mountains, and gave us our present quarters in the Syrian Protestant College. This commodious building is on a bluff one mile or more west of the city, and commands a fine view of the Mediterranean on one side and of the town and the Lebanon Mountains on the other. We enjoy here whatever fresh breezes the sea affords, and are probably as

exempt from the cholera as we should be in one of the mountain villages.

Early in the year 1869, after an extended tour in Egypt and the Holy Land, I spent six or eight days in Beirût, and paid considerable attention to its history and places of interest. Some of these points I have revisited during the past two weeks, and, although the city has now so deserted an appearance, I see on every hand the signs of growth and of an increased degree of prosperity. The suburbs appear to be better cultivated than formerly, and in some sections of the town many fine houses have been built. The missions under the care of the different Protestant nationalities have a firmer hold on the attention of the people, and they have been aggressive on the side of popular education to a degree that would have been surprising even under far more favorable circumstances. The substantial edifice in which we have found a temporary home is but one of the evidences that the native population of Syria are heartily desirous of improvement, while the adjoining medical college is bringing about a great transformation in the minds of the people with regard to a noble science which has hitherto ranked, among them, only with the magic arts.

One of the most hopeful features connected with the work of education in Syria is the progress that has been made among the native women. It is a noticeable but interesting fact that many Moslem parents have so far overcome their prejudices as to send their girls to Christian schools. In the present condition of affairs, it is inevitable that the educational work among women should be for the most part elementary in character. But, besides excellent schools of that grade, there are others, like the American Young Ladies' Seminary (to mention but one), where higher advantages are afforded, and the increasing num-

ber of trained young women who graduate every year from these advanced schools is an evidence that very many have got beyond the rudiments of learning and are anxious to become teachers, or to fit themselves for those positions of usefulness which only educated and intelligent women can fill with success.

Further, the influence of the Mission press here is already of incalculable extent, and it is increasing year by year. The buildings themselves are small; but in all the East civilization has not a stronger ally than this humble establishment on the sea-shore at the foot of Lebanon. Eight millions or ten millions of pages, printed in the Arabic language, are sent forth from this press every year, supplying the Arabic-speaking people of Western Asia and Egypt with a pure and Christian literature, and providing for them, by means of translations from European languages, the best educational and scientific works which their progress in knowledge demands. Ten centuries before Christ this place was the seat of a depraved idolatrous worship. Five centuries after Christ it had the finest law school in the Roman empire; and nineteen centuries after Christ it has already become the strong centre of Christianity and education—the forces which, I believe, are destined to accomplish the moral and political and, consequently, the physical redemption of this long-oppressed but glorious land.

This city cannot be compared with Alexandria as respects circumstances favorable for material growth At the same time Beirût enjoys unusual advantages in its climate, beautiful situation and scenery, in the fertility of its soil, and its abundant supply of water. Unlike any city of Egypt, this has a range of mountains so near as to furnish a retreat for the inhabitants during the long Syrian summer. When people here are exhausted

with the tropical heat they can, in three or four hours on horseback, reach the higher parts of Lebanon, where the water is cool and the air fresh and bracing. Jebel Sunnîn, which is in sight from this college, and is one of the highest peaks of the range, preserves, in its deep ravines and gorges, snow and ice during the entire year, and from this source the inhabitants of Beirût are supplied with these luxuries at a very reasonable cost.

Although not equal to Alexandria, Beirût is the most important commercial port on the Syrian coast, and among the facts of special interest which I have learned is, that most of the vessels which bear the United States flag, arriving here, come with cargoes of petroleum. Foreigners shorten this word into "petrole," while the natives call the article "gas." It began to be imported directly about 1867, and during that year 50,000 gallons arrived at Beirût. But the trade has so increased that last year nearly 1,000,000 gallons arrived in American ships alone. This oil is not all consumed in Beirût, but is distributed over the whole of Syria. Small native craft take it to other ports along the coast, and it is carried inland to Damascus and the other towns throughout the central and northern portions of the country, and finds its way even to the cities and villages along the Euphrates.

Among the other articles of import here I may specify, without going too deeply into details, hardware, crockery and glass ware, furniture, sewing-machines, boots, shoes, and leather, wines and spirits, drugs and medicines, rice, coffee, sugar and flour, stationery, fancy goods, woollen and silk goods, cotton goods and prints, matches, cigars, marble, and lumber, including boards, planks, and heavy beams. The want of native timber is a great drawback to the prosperity of this country, and that which is imported is, of course, very expensive. The fancy goods

come chiefly from Austria and Germany; hardware, boots, and shoes, from England and France. Within a few years past, Russia has sent considerable flour to Syria. In cotton goods and prints, the last of which must be of the most gaudy and flaming colors to please the Oriental taste, Manchester has taken the lead of all other cities in supplying this market; but the business being known to be profitable was soon overdone, and there is now a depression. Great quantities of rice are brought to this country, for the natives are very fond of it. Sugar comes principally from Egypt and France. But few cigars are imported, for the natives do not use them, partly because they are too expensive, and partly because they are too strong, and contain more tobacco than a Syrian or an Arab wishes to smoke at once. Furthermore, foreigners soon give up the practice of smoking cigars, and adopt instead the cigarette, which, together with the *nargîleh* for leisure hours, takes the place of the pipes and cigars of the Western world.

Considerable produce of various kinds is also shipped yearly from this port, and among the articles are dried apricots, raisins and nuts, wine and olive oil, wheat, barley, sesame and beans, madder root and other substances that are used for dyeing materials, rags, skins, wool, bitumen, sponges, raw cotton, silk, and tobacco. Formerly a great many horses, cattle, and sheep were shipped from Syria to Egypt and elsewhere, and from this source the country derived a very important income. But for some reason strict orders have been issued from Constantinople prohibiting the export of cattle and horses, and this business has nearly ceased. The bitumen comes from the mines at Hasbeiya, near the most northern source of the Jordan. It is found in a very pure state, is worth about one hundred and thirty dollars a ton, and

is used principally by the Continental varnish makers. A large part of the silk is shipped to France; the value of that sent in 1872 amounting to £500,000. Since the Suez Canal was opened, the silk industry of Syria has been almost ruined. The raw article can be produced much cheaper in the far East, where also the crop is more certain, and the present means of rapid transit enable the growers and shippers there to supply quickly the European market, so that the producers here find it impossible to hold their own with such odds against them, and many have in consequence been driven to poverty and real distress.

One of the important industries of Syria is the sponge fisheries, of which the average value of the yearly production is from $100,000 to $125,000. In 1872, nearly $60,000 worth were shipped from Beirût alone. At present not a great deal of cotton is produced, and the Government has made tobacco a contraband article, so that the production of this staple has well-nigh ceased. In ancient Hebrew times, cotton was raised and manufactured in Syria, and in the Middle Ages the cotton fabrics of this country were widely celebrated; but its production has fallen almost to nothing in recent years, chiefly owing to the fact that the Government neither aids nor encourages any industry that can possibly be made a source of wealth to the impoverished and wretched inhabitants.

Among the historical notices of this city, connected chiefly with its commercial character, we find Pliny (died A. D. 79) praising the sweetness of the Beirût grapes, and declaring that its native wine was, with that of Tripoli, Tyre, and Byblos, the best in Syria. Ammianus Marcellinus (fourth century) describes Beirût, Tyre, and Sidon as the most important cities of Phœnicia. Procopius (died A. D. 565) speaks of its extensive silk trade and manufactories

whence the whole Roman empire was supplied with the most elegant and costly fabrics of this kind. In the time of Justinian its only rival in this trade was the city of Tyre. Agathios (sixth century) speaks of Beirût, at the period previous to the great earthquake in A. D. 529, as one of the most beautiful cities of the Phœnician coast, adorned with elegant palaces and presenting the appearance of a Roman city of wealth and splendor. Amid the luxury and the powerful heathen influence which prevailed here at that time, Christianity also had a foothold, and its teachers and churches existed side by side with Roman schools and Pagan temples. It was here that Constantine, in 325, issued his law prohibiting gladiatorial combats.

We have had a number of interviews with the Advisory Committee, composed, besides Dr. Post already mentioned, of Rev. Wm. M. Thomson, D. D., Rev. Henry H. Jessup, D. D., and C. V. A. Van Dyck, M. D., D. D., and, with their coöperation, our preparations are nearly complete. It is proposed by the committee that we go on Wednesday, August 25, to 'Abeih, a village in the mountains, five hours south of Beirût, pitch our camp there, and see if everything is in order.

'Abeih, Syria, Wednesday, September 1, 1875.

As every member of the party has been more or less indisposed, our departure for our field of labor has been delayed beyond our expectations. But all our forces are now on hand and in readiness, and we propose to start in the morning.

Since coming here I have spent parts of two days in planning with Dr. Thomson about our route. We have decided to camp to-morrow night at Kefr Nebrakh; go thence to Jubb Jenîn, and on our way take photographs

of the recently discovered grove of cedars above Barûk; on Saturday to go past and photograph the temple at Thelthatha, and spend Sunday at Rasheiya; to visit Rukhleh and some of the temples about the base of Mount Hermon; also the summit of Hermon, and go thence by way of Mejdel esh Shems to Banias. Thence visit and photograph the castle, the grove of Hazûri, the lake Phiala, and go on by way of S'as'a to the north end of the Lejah. The country east of the Jordan which it is proposed to survey embraces 6000 square miles, being about the size of that contemplated in the English survey of Western Palestine. The region assigned to us is a vast table-land, averaging about 2500 feet above the level of the Mediterranean, on which there is but a single group of hills, called the Hauran Mountains. It is said to be full of ruins which are of great historical interest.

Besides the four members of the exploring party, Prof. E. R. Lewis, M. D., of the Syrian Protestant College in Beirût, and Mr. Henry L. Van Dyck, are to accompany us; we have also Mr. T. R. Dumas, of Beirût, as our photographer. We have twenty-three baggage animals and nine horses, eight muleteers, six servants,—including two cooks and a table boy,—and two native assistants and interpreters from the college just mentioned.

The Americans whom we have met since coming here have received us most cordially and rendered us all the assistance in their power. To some of them I am personally indebted for many kind attentions. They all express themselves as deeply interested in the work which the American Society has undertaken, but seem to regret that we should be sent out to our field while the heat is so oppressive.

CHAPTER II.

Among the Cities of Bashan.

Route followed. S'as'a. Beautiful camping-ground. Extinct crater. The Lejah, the ancient "Argob." Vast bed of lava. Freaks of the cooling lava. Great caves, the lurking-places of robbers. Testimony of Strabo and Josephus. The Hauran Mountains, once a region full of active volcanoes. Strange appearance of the Lejah. Musmieh, the Phaena of the Greeks. Fine temple. Inscriptions. Palace of the Governor. Public hotel. Camp of the Sixteenth Legion. Our camping-place. Burak. An episcopal city. Old foundations. Aqueduct and water supply.

WE followed pretty nearly the plan of our route, which, as I have mentioned, was arranged with Dr. Thomson, and reached the border of the Trachonitis on Wednesday, September 15, 1875. S'as'a appears to occupy the mouth of an extinct crater, and the khan belonging to the town is of great size. Our camp was on the bank of the Jennani, or rather between two branches of that stream, where was a patch of inviting greensward, an unusual sight in this parched land. A flock of fine-looking geese shared with us one end of this small island, but they did not disturb our slumbers.

In order to confine my material within the compass of a single volume, I must omit for the most part my journal

of our work and travels for two months from the date last mentioned, and select only such matters as appear to me to be of chief importance, and which I trust will prove of general interest.

There are many points about the Lejah from which one can overlook its entire surface. The views from the roof of the temple at Musmieh, and from the buildings at Khubab some distance to the south, are particularly fine. It would be difficult to mention a spot in civilized lands which could be compared to this ancient region in regard to its wild and savage aspect. When one reads of "Argob," or the "region of Argob," in Deut. iii., and elsewhere, the name and phrase have little significance; but when one is actually on the ground, and, from the walls of the temple at Musmieh, looks south-east over the very district referred to, or, from some point in Jebel Hauran, looks north over this great sea of lava, one realizes that the Hebrew words are expressive to a degree that one had never before imagined.

The lava bed proper embraces about three hundred and fifty square miles, and its average height above the surrounding plain is perhaps twenty feet. The bed in its outline or edge is far from being regular, but sends out at a multitude of points black promontories of rock into the surrounding plain. Through this rugged shore there are a few openings into the interior, but for the most part it is impassable, and roads had to be excavated to the towns situated within it. Argob, or the Lejah itself, is a great plain, and one of the strangest on earth. The surface is black, and has the appearance of the sea when it is in motion beneath a dark, cloudy sky, and when the waves are of good size but without any white crests of foam. But this sea of lava is motionless, and its great waves are

petrified. In the process of cooling, the lava cracked, and in some cases the layers of great basalt blocks look as if they had been prepared and placed where they are by



The Lava Bed in the Lejah. [From Wetzstein.]

artificial means. In other cases, the hillocks have split lengthwise, or sometimes into several portions, and thus seams have been opened, forming great fissures and chasms which cannot be crossed.

In some sections the lava bed has not been broken into such small hillocks, but has more the appearance of what we call a rolling prairie. There are between the hillocks, and also in the rolling parts, many intervals of soil which is of surprising fertility.

Burckhardt says: "In the interior parts of the Lejah the rocks are in many places cleft asunder, so that the whole hill appears shivered and in the act of falling down. The layers are generally horizontal, from six to eight feet or more in thickness, sometimes covering the hills, and inclining to their curve, as appears from the fissures which often traverse the rock from top to bottom" (p. 112).

There are places where the lava was congealed while the current was still strong, for the eddies are distinctly marked, like a path that one might suppose to have been covered with coiled ropes. Besides the seams and fissures, there are also numerous caves, which have been occupied as dwellings. Bands of robbers lurk in them at the present day. Outlaws from the settled portions of the country flee hither, and are comparatively safe. There is good evidence for believing that these caves were occupied in the remotest antiquity, and that they are the veritable abodes of Troglodytes. Speaking of the Trachonitis, Strabo says: "Towards the parts occupied by Arabians and Itureans are mountains of difficult access, in which are caves extending to a great depth. One of these was capable of containing four thousand robbers" (book xvi., 2, 20). William of Tyre also reports that there was a cave sixteen miles from Tiberias which was three stories high. It had a lower, a middle, and an upper dining-room. It was fortified, and held a garrison of soldiers (chapter xxii.). The old Jewish writers speak of a cave of Zedekiah, which was many miles in extent, though we are not certain that this was east of the Jordan (Lightfoot, x., pp. 179, 288). But the underground apartments at 'Arak el Emîr are well known and remarkable, and the extensive caves at Dra'a will be spoken of elsewhere.

Josephus's account of these caves, as being the dens of robbers, is also well worth quoting. He says: "These rob-

bers had no cities of their own, but only some receptacles and dens in the earth, and there they and their cattle lived in common together. However, they had made contrivances to get pools of water, and laid up corn in granaries for themselves, and were able to make great resistance by issuing out on the sudden against any that attacked them; for the entrances of their caves were narrow, in which but one could come in at a time, and the places within incredibly large, and made very wide; but the ground over their habitations was not very high, but rather on a plain, while the rocks are altogether hard and difficult to be entered upon, unless any one gets into the plain road by the guidance of another, for these roads are not straight, but have several revolutions" ("Antiquities," xv., 10, 1). Zenodorus, who had been appointed governor of this region, was in league with these outlaws, and to Herod the Great was assigned the task of subduing them.

What are called the Druze or Hauran Mountains contain numerous extinct craters. The exact number has never been estimated; but the lava floods extended north-east as well as north-west, so that the lava region must embrace altogether several thousand square miles. South of Mount Hermon there is likewise a group of extinct craters, beginning with Birket er Ram, or Lake Phiala, and Tell el Akhmar, and continuing some distance below into Gaulanitis. Wetzstein has given a striking sketch of one of the extinct craters in the Lejah; but I have selected from another source an illustration which I think will convey a still more vivid impression of these strange monuments of the condition of the physical earth in this region at some remote period.

The Lejah is not a waterless region; but on the contrary there are, at many points, copious living fountains in which the water is not only abundant, but cool and sweet.

As the eye sweeps over this sea of black rock, not the least interesting feature is the number of ruins that can be counted. Among these, a dozen or more round towers can be seen from Khubab alone. Some of them, no doubt, guarded the Roman road running north and south through the Lejah, while others were needed in the vicinity of cultivated fields and fountains. One of these, situated not far from Khubab, Rev. W. Wright visited and meas-



Tell Shaihan, in the Lejah. [From Burton and Drake.]

ured: "The circumference, one yard from the base, is sixty-eight feet. It has thirty-seven layers of stone in it; the one with the other would be about a foot high each. The walls are four feet thick; the height of the door is five feet five inches, and its width three feet three inches. A central column of cylindrical stones supports a stone loft of the height of fourteen feet, and a spiral

staircase, the stones of which project from the wall, and are much worn by use, ascends to the loft." His conclusion—the only natural one—is that they were used as watch-towers (p. 522). We shall present under Kunawat an illustration of one of these Roman towers.

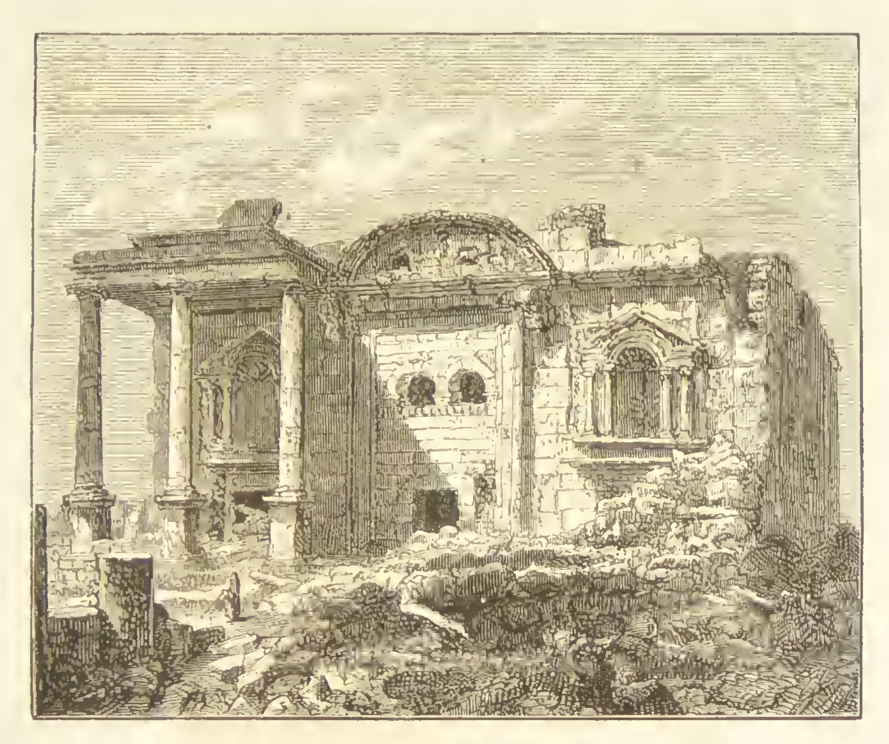
As the number of craters in this region has never been ascertained, neither has the number of ruined cities been counted, but the Arabs make it as high as one thousand. This refers to the Hauran, which, with them, includes the Lejah.

I shall give a brief account, with illustrations, of a few of the more important of these Hauran cities, omitting, from necessity as I have said, any detailed account of my labors and experiences in this strange but interesting country of Bashan.

The ruins of Musmieh, which are about three miles in circumference, are situated within the Lejah, so that it was necessary to cut a road through the lava bed in order to reach the city, which, no doubt, enjoyed immunity from attack, since the rock-fields about it are almost impassable. This road is paved, and likewise the large area in front of the temple, which has justly been regarded as one of the finest monuments in Bashan.

This area was originally surrounded by columns. The temple is approached by a flight of six steps, running across its entire front, and on the upper platform, which is that of the portico, stood six Doric columns, three of which are still in position. On the pedestals of each of these columns, and also on the architrave above them, there were inscriptions. The width of the temple was fifty feet, the depth seventy-four feet, while the height was about forty feet. The main entrance was large, and on each side of it was a smaller one. These have been

walled up, doubtless that the ruin might afford a better protection from storms after it came to be occupied as



Temple at Musmieh.

a dwelling. On the right of the main entrance there is a long inscription of forty lines, which I blacked carefully with charcoal, that it might be more distinct in our photograph. There is another long inscription on the lintel above the entrance, and others in other parts of the building. Over the two small side-doors there are niches with columns and triangular roofs. The niches terminate above in shell-shaped coverings. The interior of the temple is forty-six by forty-two feet, with a large apse, fourteen feet nine inches in diameter, opposite the entrance, above which is a shell-shaped roof of great beauty. The roof of the temple rested on four large

arches, which were supported by four Corinthian columns. The roof has fallen, but the columns remain, and are ornamented with nicely carved wreaths extending around each about two feet below the capitals. These columns are about thirty feet high, and on the walls there are corresponding pilasters. On the walls there are also brackets or pedestals for statues.



Interior of Temple at Musmieh. [From De Vogüé.]

I give De Vogüé's illustration in preference to our own photograph, because it shows the interior of this temple to much better advantage.

Other public buildings exist among the ruins, but, together with the private houses, they have long since been destroyed by earthquakes and other causes. To this

statement exception should be made of a large building which belonged apparently to a group, and which may have been a palace, or the residence of the legate or governor of this capital city of Trachonitis. This building is three stories high. The stones of which it is built are not large, and the roof is formed in the usual manner, *i. e.*, of long, well-hewn stone slabs, that are jointed closely, resting on corbels, and supported in the interior of the rooms by means of arches. Here, and in the surrounding buildings, the doors and windows and the other architectural features show them to have been costly and elegant structures.

Most of the inscriptions found here belong to the Emperors Marcus Aurelius, Lucius Aurelius Verus, Commodus, Septimius Severus, and Alexander Severus, A. D. 151–235. Parts of two legions were stationed here, and G. Egnatius Fuscus and G. Helvius Marianus, two centurions of the Third Gallic Legion, are mentioned, and also Petusius Eudemus and L. Aurelius Maximus, two centurions belonging to the Sixteenth Legion, which bore the name of Flavia Firma. Two consular legates of Syria are mentioned, one Avidius Cassius, celebrated in connection with a great revolt in this region, whose name has been effaced or mutilated on many monuments in the Hauran; and the other Julius Saturninus, who addressed a letter or decree to the inhabitants of Phaena with regard to the entertainment by the citizens of soldiers and travellers. This inscription is the one referred to as written on the right of the entrance, while that pertaining to Avidius Cassius is on the lintel over it. As L. A. Verus died in January, A. D. 169, this inscription of A. Cassius would precede that date. The name of the Third Gallic Legion has been partially effaced here, and on some other monuments entirely, because of the disgrace it incurred by its connection with

one or more famous and serious revolts. The interesting decree of Saturninus deserves to be translated entire:

"Julius Saturninus to the people of Phaena, in the metropolis of Trachon, greeting: If any one, soldier or private person, forcibly quarter himself on you, let me know it and you shall have justice done you; for neither do you owe any contribution to strangers, nor, since you have a public house, can you be compelled to receive strangers into your dwellings. This, my decree, put up in a public place within your metropolis, that no one may plead ignorance."

This inscription is important, as showing that what is now called the Lejah corresponds to the Trachonitis of the New Testament times, one of the provinces over which Herod Philip ruled. In Luke iii., 1, he is called "Philip the tetrarch." The fact of the establishment of public lodging houses or hotels, where soldiers and travellers could be entertained, is also interesting.

The word which I have rendered "metropolis" is *mētro-kōmia* and means "important place" or "chief town." There appear to have been in the Trachonitis one or two other places of the same rank.

The Sixteenth Legion here mentioned was for a long time stationed in Germany. It suffered severely in the civil war which preceded the accession of Vespasian. This prince reorganized it, and gave it the surname of Flavia, to which was added subsequently that of Firma. It is not definitely known at what period this legion passed to the East, but it took part in the Parthian war of Trajan, and it was in Syria during all the reign of Marcus Aurelius, as is shown by several inscriptions found at Abila, Phaena, and Philippopolis. Under Alexander Severus it remained in Syria, and at the end of the fourth century it was stationed at Sura, near the Euphrates. During the reign of Marcus Aurelius, its permanent camp appears to have been in the neighborhood

of Damascus, and the same is true of the Third Gallic Legion (Waddington, No. 2071). Waddington thinks he has shown that the proper name of this place was Phaena, *Φαινα*, and not Phaeno, *Φαινω*, as has been claimed or assumed by some writers. Hierocles, in his "Synecdemus," gives the name as Phaena. The table of Peutinger, in enumerating the stations on the Roman road leading from Damascus to Jerusalem by way of Philadelphia, makes the first to be twenty-four miles from Damascus, and calls the place Aenos; the second station is Canatha, thirty-seven miles; the third, Rhose, twenty miles; the fourth, Haditha, forty miles; the fifth, Gadda, eleven miles; and the sixth, Philadelphia, thirteen miles. For Aenos it is proposed to read Phaenos, and thus Musmieh will be the place intended, the distances to Damascus and Canatha being suitable.

Phaena was an episcopal city, subject to Bozrah, and was represented in the councils of Chalcedon and Ephesus. Burckhardt found the place uninhabited, with the exception of some laborers who were digging saltpetre; and George Robinson, twenty years later, found no one there. We ourselves found a small tribe of Arabs encamped near the ruins, who seemed to be noted for their thieving propensities.

Our camping-ground at Musmieh was on the plain beyond the rim of the Lejah, to the north and east of which stretched a vast level country. A part of the plain near us looked as if it had been flooded, and some small pools of water still remained; while in other portions the ground had been baked until it had cracked, and resembled the muddy bed of a stream after the water has dried away. Yet, dry and barren as the fields appear, we were told that this soil yielded the finest crops. We found excellent water near by, which made our stay

at this place more enjoyable. The morning of the day on which we left Musmieh, we were aroused about three o'clock by a company of Turkish soldiers passing our camp. It happened that some of our men found old acquaintances among them, as they had come from the vicinity of Beirût, and the passing of compliments between them was rather a noisy affair. Two or more hours later they returned, and their animals were laden with skins of water. To get water was, we were told, the object of their visit. They said that these people in this part of the Lejah, of whom we had seen specimens among the ruins at Musmieh, were in rebellion. We learned, however, that the soldiers were in this vicinity collecting taxes, which is a sufficient explanation of the rebellion to which they referred.

Burak, or Brak, as some prefer to write the name, two hours north-west of Musmieh, is specially interesting, because it has been identified with the episcopal city Constantia, which is mentioned by Hierocles in connection with Phaena. Its bishop, Solemus, was present at the council of Chalcedon in the fifth century, or A. D. 451. Waddington calls attention to the fact that all the persons mentioned in the inscriptions from this place bear the name of Flavius, from which he concludes that the city was founded or at least embellished by Constantine. The crosses and other Christian symbols which exist on the buildings here indicate that the houses remain as they were left in the early centuries, when the Moslems swept away the inhabitants of this region, leaving the cities and the land in desolation.

As evidence with regard to the antiquity of these Hauran towns is important, I will quote from Rev. W. Wright, who says of these houses in Burak that "they seem to stand on a mound of black earth, while in reality they

are built on the foundations of houses of a more remote antiquity. I descended in one place to a depth of sixteen or eighteen feet to see some pottery lately discovered, and I found the walls at that depth formed of enormous undressed and unsquared stones, unlike the stones of the superstructure, which are smaller in size, and have been better prepared for the walls. * * * Nor will it be doubted that beneath that raised mound are buried the remains of one of the 'threescore cities' that once existed in Bashan, and which still exist under changed circumstances, sometimes under different names" (p. 382).

Burak is situated at the extreme north end of the lava bed, and beyond it the plain is wide and fertile. Some distance east of the town is Wady Liwa, a winter stream, which comes from Jebel Hauran, and flows north along the border of the Lejah, and is finally lost in the lake or marsh of Heijaneh. The caravan route between the Hauran Mountains and Damascus touches this place; and the ancient road also, cut a part of the way through the basalt rock, crossed this wady, and followed up its eastern bank towards the hills.

The name Burak means "cisterns" or "reservoirs," and upon these the inhabitants formerly depended for water. South-east of the town are the remains of an aqueduct, supported at some points on arches, which brought the water from the winter stream already mentioned to the town. The aqueduct has been neglected and ruined, and the main reservoir is filled with stones, an act said to have been done by Ibrahîm Pasha in his efforts to subdue the inhabitants of this district.



Peripteral Temple at Kunawat.

CHAPTER III.

Among the Cities of Bashan.—Continued.

Khubab, a Christian village. Occupations of the people. Fine stone houses. Mill-stones. Influence of Christian Missions. Edhr'a or Zor'a. Interesting and very ancient church. Is this the site of Edrei? Kirateh. Strange Cyclopean remains. Suleim. Temple well preserved. Inscriptions. Shuhba identified with Philippopolis. Its ruins and theatre. Kunawat the Kenath of the Old Testament. Its "daughter towns." Situation. Castles. Bath. Theatre. Temples. Head of Astarte. Bullock's head and altars.

KHUBAB is a Christian village, and there are evident signs of its thrift and prosperity. The young men and women were clean and intelligent looking, and some of the houses were quite comfortable, showing that mis-

sionary influence, which has reached even to this remote point, has not done so in vain. The place is three hours and twenty-five minutes south-west from Musmieh, and has some substantial buildings, in superior Hauran style. Large stone doors are not only seen in position here, but they are still in use, as fashionable and as likely to last as they were centuries ago, when they were first hung on their stone hinges. Tilling the soil is of course the main business of these people, but they also prepare a great many mill-stones, which find a ready sale in the towns on the sea-coast and elsewhere. We saw several quarries where such stones are cut out and dressed, and a good many that were ready to be sent away. They are made, of course, of the basalt rock, for there is no other kind in the region. The price of these stones is about three napoleons, or twelve dollars, each, although this varies according to the size.

Burckhardt states that "these mill-stones are made in great numbers by the inhabitants of Ezra" (which I have written Edhr'a), "and exported thence, as well as from other villages in the Lejah, over the greater part of Syria, as far as Aleppo and Jerusalem." He adds that "on account of the hardness of the stone found here they are specially prized" (p. 57). Elsewhere, referring to this business, he says: "The stones are cut horizontally out of the rocks, leaving holes four or five feet in depth, and as many in circumference. Fifty or sixty of these excavations are often met with in the circumference of a mile" (p. 113). Among old ruins, and even in the deserted parts of the country, ancient mill-stones are found in great numbers, and in the later chapters of this work we shall have occasion to refer to some of very large size.

From the priest and schoolmaster, and some of the Christian people here, we learned of Mr. Wright's visit, and his efforts to sell religious books, which were not

always successful. Not an ill word was spoken of him, however, and I judge that he was regarded with respect even by those who hated Protestant Christianity. Mr. Wright himself speaks of a young woman, a pretty little bride, named Ferideh, who had learned German and become a Protestant with the Prussian deaconesses in Beirût, and who came to him and purchased a Bogatzsky's "Golden Treasury." But her husband, who was "still under the yoke of the priest," compelled her to return it the next day.

He spent a Sabbath here, and refers with enthusiasm to the cheerful appearance which the place presented that day, with its troop of girls attired in their bright Sunday dresses, and the heads of families resting with them in the little grassy fields, as a scene which "comes as near a picture of home life in a country village as anything I have witnessed in this country" (p. 522). "The women here spin and weave and attend to household matters, and keep themselves comparatively clean. One of their occupations, exclusively, is kneading the cows' dung, and sticking it on the wall to dry for fuel. When these balls are dry, they are gathered and stacked for winter use."

The people, in order to avoid robbers, "hide their wheat in pits in the earth, which they stop up and cover over with dung, rubbish, and stones, so that the Arabs do not always find their grain treasures; but they sometimes subject the sheikh to cruel tortures, to make him disclose where the grain is concealed" (p. 521).

Edhr'a, or Zor'a, is interesting, not only on account of its very ancient church and the remains of other public buildings, but also on account of its size, being three or four miles in circumference, and its situation, being entirely within the Lejah. The road to it is excavated in the rock, and the site is one of great natural strength. This place has

also become famous as one of two rival claimants for being the second capital of Og, King of Bashan. The following are some of the more important facts bearing upon this question:

It is claimed by some that Edrei of the Bible is represented by Dra'a, which appears to correspond in name and position to Adraa of the Romans, twenty-four miles west of Bozrah. Others claim that, on several accounts, it is more properly located at Zor'a, or Edhr'a, some distance farther north, on the western border of the Lejah. When all the facts are examined, it will be found that there is justice in both these claims; and the theory which makes two places of this name may prove to be the correct one. The duplication of names is a common fact in Palestinean geography, and need occasion no surprise, except that in this case the places thus named would be rather near each other. The last theory is best stated by Keil and Delitzsch, Commentary on Numb. xxi., 33–35, and Deut. iii., 10: "There were two towns in Bashan of the name of Edrei; one of them is mentioned in Deut. i., 4, and in Josh. xii., 4, with Ashtaroth, as a second residence of King Og, and corresponds to Dra'a." "The other Edrei, which is mentioned in Deut. iii., 10, as the north-western frontier of Bashan, was farther towards the north, and is still to be seen in the ruins of Zorah, or Ethra, or Edhra."

If in Deut. iii., 10, where the limits of the conquest of Eastern Palestine are described, we make Edrei, in the statement "unto Salchah and Edrei," refer to Dra'a, we seem to exclude Bashan, which we know should be included. Dra'a is properly on the south-west border of Bashan, since the great Wady Zeidi, on which it stands, forms the dividing line between the lava region of the Hauran and the limestone region of Gilead.

Eli Smith writes these names and comments upon them as follows: "Der'a, درعا, Burckhardt الدرعه. It is east of

the Haj road, between Mezarib and Remtheh. * * * Its ruins will not compare at all with those of Edhr'a." "Edhr'a, Edrei, اذرع. Burckhardt ازرع. Abulfeda 'Tabula Syriæ,' p. 97, اذرعات. See also 'Edrisi,' par Jaubert, i., pp. 354, 361. * * * Probably Edrei, Josh. xiii., 31" (Robinson, vol. iii., Appendix, pp. 152, 155).

It is evident that, in Mr. Smith's judgment, the Edrei of the Bible corresponds to the modern Edhr'a, rather than to Dra'a.

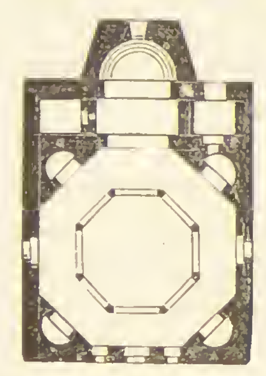
Waddington, on the other hand (No. 2479), is certain that Edhr'a or Ezr'a bore in the Roman times the name of Zorava, and that it is not the city of Adraa or Edrei. In No. 2070*e* he is equally confident that Adraa is the Edrei of the Bible. He says that the Arab geographers write the name اذرعات, but that the modern orthography is, درعات. He refers to Wetzstein, "Reisebericht," page 77, who gives the same orthography, and adds, with regard to the other place mentioned, that the Bedawin call it زرع, Zor'a, while the Damascenes call it ازرع, Ezr'a.

We may admit that the Roman name was Zorava; but what older name did this represent? The Arabs, in reproducing it, have introduced an *ain*, ع, from which it is to be inferred that this letter existed in the original name, and hence this could easily have been the Biblical Edrei.

In Abulfeda "Tab. Syr.," page 106, there is the following statement: "and between Sarchod and the city of Zor'a, زرع, chief of the cities of the Hauran, about a day." The distance is two good days; but it is the spelling which is now in point. The writer can only mean Ezr'a or Edhr'a, and the importance which he gives to the place must be noticed.

In the list of ecclesiastical cities belonging to the province of Arabia, which had Bostra for its metropolis, Adraa is

mentioned, with no other name resembling it in the least. There is no indication whether this refers to Dra'a or Edhr'a. In the ecclesiastical province of Palestine III., of which Petra was the metropolis, there is another Adraa mentioned. Hierocles, in his "Synecdemus," mentions, in the province of Arabia, an Adra and an Adrassus. Ptolemy, among the towns of Cœle Syria, mentions Adra. Among the towns of Arabia Petræa, he mentions Adron and Adra. His Adra of Cœle Syria has $68\frac{2}{3}°$ longitude and $32\frac{1}{6}°$ latitude, while his Adra of Arabia Petræa has $69\frac{2}{3}°$ longitude and $31\frac{2}{3}°$ latitude. His longitude and latitude for Bostra are respectively $68\frac{3}{4}°$ and $31\frac{1}{2}°$. This would bring his Adra of Cœle Syria slightly to the west of Bostra, and a good distance to the north of it, which would correspond better with Edhr'a than with Dra'a.



Plan of the Church at Edhr'a. [From De Vogüé.]

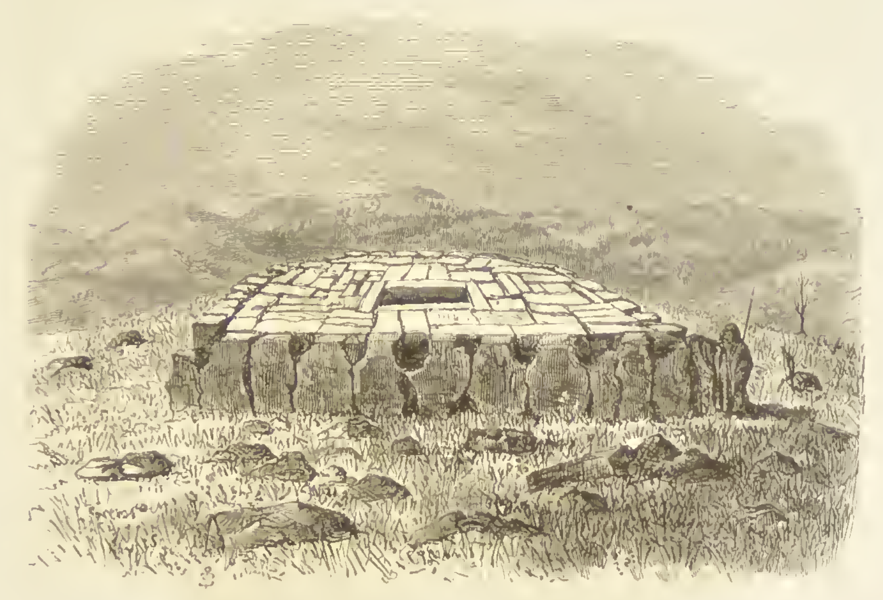
The ruins, as well as all the other hints that can be gathered, seem to point out Edhr'a as the more important of these two places. One of the oldest as well as one of the most remarkable Christian monuments, the church built by John, the son of Diomed, on the site of a heathen temple, and dedicated to Saint George, still exists at Edhr'a. May not Edhr'a be, after all, the ecclesiastical Adraa which was subject to Bostra, and may not the theory of two Edreis be the correct one?

An Arabic scholar in Beirût gives it as his opinion that there may have been two places of this name, and adds: "In pronunciation, the Arabs often make dh, ذ, to sound like d, د, and then again like z, ز, so that one can hardly tell whether they mean (as in this case) ذرعا or زرع," *i. e.*, Dhra'a or Zor'a.

Waddington (No. 2498) thinks that the temple which this church replaced was dedicated to the god Theandrites. It seems that John was one of the principal citizens of Zorava, and that Saint George appeared to him, not in a dream but in reality, and as a result of this actual vision the son of Diomed was led to build this church. "Like the cathedral of Bozrah, which was built at the same epoch, it has the form of an octagon inscribed in a square plan. Eight columns, bound by arches, support the cupola, which is surrounded on the outside by an open gallery. In the four corners of the church there are small chapels, and on one side a large chapel projected on the square, and here is the tomb of Saint George, an object of veneration to both Christians and Mohammedans" (Waddington, No. 2498).

About three hours from Edhr'a in a south-easterly direction, and on the border of the Lejah, there is a small ruined town called Kirateh, where we camped from Saturday, September 18, to Monday, September 20, 1875. The place has no inhabitants. It has a large fountain of excellent water, which is full of fish. Some of the houses in the town are well preserved. North-west of these ruins, and within the Lejah, I found some singular structures, of one of which a sketch is presented. The region here is the solid lava-bed, broken into hillocks, which are often divided into many sections by gaping seams. The structures to which reference is made were all built of large, unhewn stones, and were from twenty-five to thirty-five feet in length; *i. e.*, that was the length of the front wall or eastern face, which was in every case exactly north and south, while the western outline was circular, generally much larger than a semicircle. They occupied the summits of the low rock-knolls, with which the Lejah abounds,

one on each summit. I counted fifteen of these structures in the region which I examined. In the centre of each is a rectangular pit or hole, eight, nine, and sometimes



Cyclopean Structure in the Lejah, near Kirateh.

twelve feet long, and six to eight feet wide. As the whole structure is built on the top of the rock, the bottom of these pits does not probably extend below that surface. Generally only the bottom layer remains, but this is made, in some cases, of stones that are four, five, and even six feet high.

The platform of great unhewn stones into which the pit appears to be sunk, was built with striking regularity and solidity. Considering the size of the stones employed, as well as of the structures themselves, they seem far too elaborate and costly for tombs. In that case, why should the east side be exactly north and south? and why should the other side be circular? The condition of these ruins leads me to think that there has been more to

them than appears at present. There may have been above the platform some kind of rude pyramid. The outer wall of the circular portion of the platform has been removed,



Temple at Suleim.

and, indeed, the larger portion of the platform has, in some cases, been carried away. This would indicate that the structures are of great age.

Suleim, about one hour north-west of Kunawat, is interesting because it contains one of the most beautiful temples which still exist in the Hauran. The walls have fallen into the temple itself, and nearly fill it; in most

cases elsewhere the fallen stones have, to a great extent, been taken away and used for other purposes.

In 1812, Burckhardt found this place deserted. In 1820, George Robinson found it occupied by a number of families. At present it is inhabited by Druzes, and is quite a flourishing although not a large town. Mr. Robinson speaks of seeing many Greek inscriptions here, but I found none except those given by Waddington, which I verified.

Nearly in front of the temple is a cistern of great size. The roof is supported by three substantial arches. The four sections of the roof itself are formed of stone slabs, which rest at each end on corbels or stones bound into the walls and projecting twenty inches or two feet on each side. The cistern was twenty-four by twenty-six feet, and thirty feet deep. The entire surface of the inside appears to have been covered originally with cement. A portion of the roof has fallen in, and below that place a good deal of *débris* has accumulated on the bottom of the cistern.

It has been thought by some that this place, in the Christian period, bore the name of Neapolis, and hence was one of the episcopal cities of this region and the seat of a bishop. There is among the stones in front of the temple, one on which is a well-preserved inscription of eight lines in Greek hexameters. The last line contains the name of the architect or builder, Sadus, according to Waddington, and the statement that he was from the city of Neapolis. The existence of this name here is the ground on which it is claimed that the place must be the episcopal city referred to. On the other hand, M. Waddington is of the opinion that when an architect or builder resided in the place where his work was done, only his name was given, and the place of his residence was not added, simply because it was not necessary to do so. Hence he concludes

that this cannot be the site of Neapolis. In his judgment, the modern names of places in the Hauran are in general only the ancient names slightly altered. He proposes Selæma as the ancient name of Suleim, and bases his conclusion upon a fragment of an inscription, as follows: **** *λαιμηνοι*, which he restores thus: **** *Σε]λαιμηνοι* *****. A fragment of another inscription reads: **** *ωμη*, which he restores to *** *κ]ωμη*.

These fragments are all that remain of two inscriptions, and it is upon this extremely slight basis that Waddington concludes that the ancient name of the place was Selæma, and that it was a village, *κωμη*, and not a city, *πολις* (Nos. 2377, 2378, 2381). I do not pretend to say that he is not correct, but the evidence is not of the most conclusive character.

About one and one-half hours north-east of Suleim is a ruined town called Shuhba, which has been identified as the ancient Philippopolis, the birthplace of the Emperor Philip, who is named also the Arabian, in commemoration of his origin. He reigned from A. D. 244 to 249. Burckhardt found at Orman, a place situated a short distance to the east of Salchad, an inscription stating that Gautos, a senator of Philippopolis, erected some monument in the year A. D. 358, and, since the finding of this inscription, it has been quite generally accepted that this is the city which the Emperor Philip built. But Waddington (No. 2019) argues that if Gautos had lived in the place, he would have said "senator" simply, without adding his residence. An extract from a summary of the evidence is as follows: "Philip was an Arab of Trachonitis, the son of a celebrated chief of brigands [this is the statement of Aurelius Victor], and he founded in Arabia a city called Philippopolis. Now, on the very border of the Trachonitis, we find the ruins of a large

city, surrounded with walls which form a rectangular enclosure, traversed by two splendid paved streets which cross each other at right angles, and adorned with a theatre, an aqueduct, baths, temples, and numerous public edifices; we observe that all these edifices are of the same epoch; that the city was built, as it were, by a single stroke, and that a portion of its outer space has never been occupied by dwellings; in a word, we meet at Shuhba with all the signs of a rapid and artificial creation, rather than those of a regular and natural growth; we find that the city began a new era with the commencement of Philip's reign, and lastly, of ten of the inscriptions which have been brought to light here, one is of an uncertain epoch, one is of the reign of Marcus Aurelius, one is Christian, and seven others belong to Philip and to his family" (No. 2072).

This was an ecclesiastical city of the province of Arabia, and it is situated on Wady Nimreh, which in its lower part is called Wady Liwa. Near the place are two volcanic peaks called Gharâras, which are covered with fragments of porous lava, while the openings of the craters at the top are still visible.

The streets, referred to in the extract from M. Waddington, which are about twenty-five feet wide, terminated in a gate at each end, except that the wall on the south side of the town had two gates. Each gate consists of two arches separated by a pillar. The water for the baths was brought a distance of twelve miles by means of an aqueduct, of which five arches still remain. The baths themselves were spacious, and contained beautiful sculptures.

The theatre here, which Burckhardt was the first to visit and describe, is in very good preservation. "It is built on a sloping site, and the semicircle is enclosed by a wall nearly ten feet in thickness, in which are vaulted entrances into the interior. Between the wall and the seats runs a double

row of vaulted chambers, one over the other" (Burckhardt, p. 77). "The orchestra is seventeen yards in diameter, and there are thirteen rows of seats, divided into



Ancient Castle at Kunawat. Roman Round-Tower in the Distance.

two tiers by a broad passage running round the building and opening by doors on a concentric corridor" (Porter, "Handbook," under *Shuhba).*

One of the first things to be noticed about Kunawat—which I consider as, beyond a doubt, the Kenath of the Old Testament—is its remarkable situation. It overlooks a vast region, and is surrounded by a cluster of

cities or towns, as Si'a, Deir es Sumeij, Suleim, 'Atîl, Suweideh, Rimet el Hazîm, Walgha, and others, all within a distance of half an hour to two hours from it. There could not be a more appropriate phrase than "Kenath with her daughter towns" (Numb. xxxii., 42; I. Chron. ii., 23), which is applied to this ancient city in the midst of a large group of smaller, but still important places. The Wady Kunawat is here a deep ravine, with sides, at some points, of perpendicular rock. Just at the brow of the hill it makes an elbow, on the inside of which is an ancient castle of large, bevelled stones, which have the full, rough face. On the opposite bank, where are the principal remains of the city, there may have existed another castle. The wady, when dry,—or, in fact, at any time,—would furnish an excellent secret path for an enemy to climb to the plain above, and these castles would guard both the ravine and the region about it on either side.

There is no doubt that this important point was occupied in the earliest history of the country. The Assyrian records mention a place called Irkanata. This was in the time of Shalmanezer II., B. C. 860–825, and the record is speaking of Carchemish, Hamath, Damascus, the Arabians, Ammon, etc., and the resemblance between this name and Kenath is at least interesting.

A short distance to the east of this ancient castle there is a round Roman tower very well preserved. Here characteristic Roman architecture and that of a much earlier period can be studied side by side. This is a fair sample of these round towers in the Lejah, to which reference has been made under Khubab, measurements of one of which were given from Rev. W. Wright.

About ninety feet below the castle, in the elbow just referred to, and at the bottom of the wady, there is a

singular structure, which may have been an elegant public bath. A small stream flows near and behind it, through an underground passage which I easily followed for some distance. The water from this stream was designed to



Temple at Kunawat. Antique Head at the Right.

be let into the bath at pleasure. A small portion of this beautiful building is seen in the lower left-hand corner of the illustration just given (p. 36). A short distance below the bath the stream reaches the theatre, with which in former times it doubtless had some important connection. The stone trough for a channel still remains, and the water flowing in it is cool and fresh.

This theatre was built by an officer named Marcus Oulpius Lusias. An inscription runs the entire length of the wall at the back of the arena. It is sixty-six feet long, and the letters are of great size, each being no less than six inches in length. Nine rows of the seats in this theatre still remain in good preservation. Those who occupied these seats could not only witness the spectacle before them, but could also look out many miles on to the Hauran plain and far away to the summit of Hermon, and enjoy a prospect of unusual extent and interest.

Every one who has visited Kunawat is amazed at the number and variety of the ruined buildings, castles, temples, churches, cathedral, convents, theatre, bath, palaces, reservoirs, underground apartments or vaults, costly tombs, and still others which have never been fully examined, and perhaps never can be sufficiently to indicate the use of them all. We present illustrations of two of the Kunawat temples, the first being a fine specimen of the Roman "prostyle," *i. e.*, a temple with four columns in front. The "pronaos" is the part in front of the "naos," and the "naos" or "cella" is the chamber of the temple supposed to be the peculiar habitation of the deity whose statue it usually contained. The beautiful Corinthian columns in front, which are about forty-five feet in height, are well preserved. A fine antique head was found here and placed in position to be photographed with the temple, and appears on the right of the picture.

The second * is of what is called a "peripteral" temple, *i. e.*, one surrounded by columns only a few of which remain standing. It is situated about a quarter of a mile west of Kunawat, and is one of the most picturesque and striking objects in the Hauran when seen as one ap-

* See cut at head of this chapter.

proaches it from either the west or the north. The portico faced the east, and consisted of a double row of Corinthian columns, six in each row. The temple stands on a platform about twelve feet high, beneath which are vaults. The bases of the columns had inscriptions, most of which are now mutilated and nearly or quite illegible.

Dr. J. L. Porter found here what he calls "a colossal head of Astarte, sadly broken, * * * with the crescent moon, which gave to this goddess the name *carnaim*, 'two-horned,' still on her brow" ("Giant Cities of Bashan," p. 43). Mr. Tyrwhitt Drake secured a stone at this place which was thought to be part of an altar, upon two opposite sides of which were the features of Baal and Astarte, "boldly cut in high relief upon the closest basalt, with foliage, showing the artistic hand" ("Unexplored Syria," ii., p. 166). This fine relic was taken to England, and deposited at the Anthropological Institute. Copies of the heads are here reproduced.



Heads of Baal and Astarte. [From "Unexplored Syria."]

Besides these, there still remains in the ruins one badly mutilated antique head, of which we took a photograph, which is given on the next page.

A man is spanning it with his arms, to indicate its size. There appears to be something like a crown on its head, and below that some ornament around the brow, which falls over the temple. The nose is gone; and indeed most of the representations of the human head and face in Moslem countries have been mutilated.



Colossal Head at Kunawat.

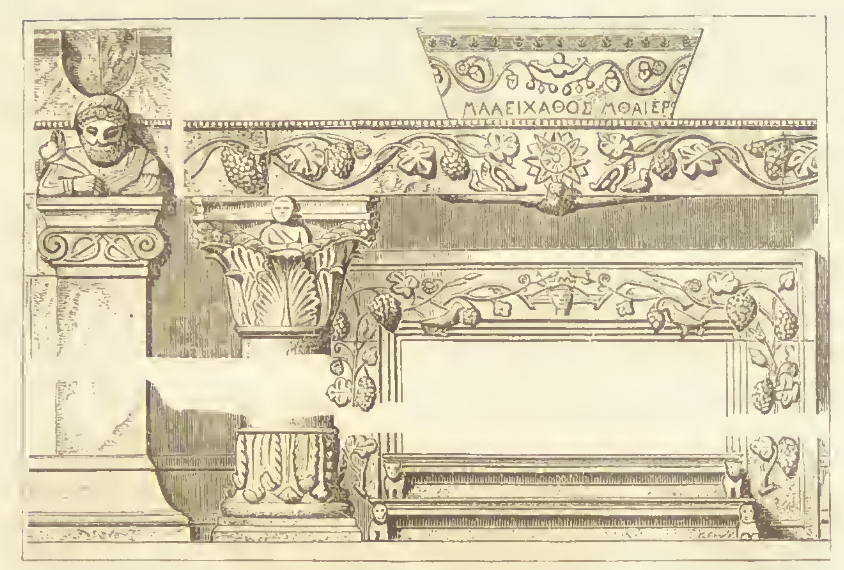
Still another head, with rays, was found by us at 'Atîl, in which the rays taper to points, while in the Kunawat head, as given by Mr. Drake, they terminate in blunt ends.

I found, also, among the ruins here, a bullock's head, finely carved upon the side of a stone, which evidently formed part of an altar. The width of the stone is seven

inches, and its present height is thirteen inches. On the right side are a grape-leaf and a cluster of grapes. In the top of the bullock's head was the fire-box, which, no doubt, had a movable cover. This interesting relic I secured for a few cents, and brought with me to America.



Bullock's Head on an Altar of Basalt, from Kunawat.



Specimens of Ornamental Work in the Hauran Architecture.
From Si'a. [De Vogüé.]

CHAPTER IV.

Among the Cities of Bashan.—Continued.

Si'a, a suburb of Kunawat. Rich ornamentation on its buildings. Greek and Aramaic inscriptions. Monument of Herod the Great. 'Atîl. Its temples. Sheikh's house. Striking contrast. Suweideh. Fine "monument of Khamrath, built by her husband." Belongs to the first century, A. D., or to an earlier period. 'Ary. Forty ruined cities and towns in sight. Image of Dusares, the Nabathean Bacchus. Salchad. A Gibraltar in the desert. In the mouth of an extinct crater. Palm-tree and lions. A city of King Og. Salchah of the Old Testament. Bozrah. Mentioned by Jeremiah? Visited by Mohammed. Origen and Beryllus. Ancient cathedral. Vast reservoirs and cisterns. Theatre and inscriptions. Ecclesiastical cities of the province of Arabia, with a list of those that have been identified.

ABOUT twenty-five minutes from Kunawat is a ruined town called Si'a, which claims our attention because it is connected with the history of Herod the Great. It is almost one of the suburbs of the great city of Kunawat,

and its situation is charming. The foundations of the public buildings are so completely covered by fallen stones that I found it impossible to plan or measure anything accurately. All styles of architecture prevailed here,—the Ionic, the Doric, the Corinthian, and the Composite,—and some of the finest specimens of sculptured work in the Hauran exist among these ruins. Vines, grape-leaves, and clusters of grapes, fig-leaves, eagles, doves, and birds of several other kinds, bullocks, rams tied together with a wreath or garland, lions, wild goats, dogs with



Specimens of Hauran Architecture. From Si'a. [De Vogüé.]

collars, horses equipped for battle or the chase, equestrian statues, male and female heads, many mythological figures, and still other objects, are represented here in elegant and delicately sculptured work, carved upon the hard basaltic rock.

We present a few illustrations of the figures and carving referred to, taken from De Vogüé.

The Greek and Aramaic inscriptions found here have been given in the respective works of De Vogüé and Waddington. These gentlemen were so fortunate as to bring to light a genuine record of Herod the Great, which M. Waddington has restored as follows (No. 2364):

Βα]σιλεῖ Ἡρώδει κυρίῳ Ὀβαίσατος Σαόδου ἔθηκα τὸν ἀνδριάντα ταῖς ἐμαῖς δαπάναι[ς.

That is: I, Obaesatus, son of Saodus, have set up this statue of King Herod, our ruler, at my own expense.

This was found on the base of a statue in front of a temple and at the right of the entrance. One foot still adhered to the base. I will quote what M. Waddington says of it: "The Herod of our text is Herod the Great, chief of the Idumean dynasty, because no other prince of this name ever ruled over Batanea. In fact, after his death this province was assigned to the territory of his son Philip, and still later it belonged successively to the two Agrippas. This monument, therefore, is the earliest in which Herod is mentioned, and the word *kuriō* (*κυρίῳ*) shows that it was erected during his life. It is not impossible that the monuments of Si'a were erected by members of the colony of three thousand Idumeans, which Herod established on the border of Trachonitis, to insure the peace of the country, troubled as it was by the revolt of the barbarian inhabitants; and I could easily be persuaded that the colony was placed at Kanatha (Kunawat), that position being central and well adapted for commanding the country (Josephus, 'Antiquities,' xvi., 9, 2).

"An interesting circumstance is connected with the discovery of this monument. When the inscription was brought to light, in the midst of the *débris*, we cherished the hope of recovering the statue, and of enriching the

Louvre with a monument of unusual interest, an authentic bust of King Herod. But this hope we were soon obliged to relinquish. The other bases which we had discovered were still in their places about the enclosure, and the statues which had occupied them were lying in fragments over the pavement, shattered in the general downfall of the building; that of the statue of Herod, however, to which one foot still adhered, had been torn by violence from its place, and the statue itself had been broken into a thousand fragments. This destruction, evidently the work of men, was doubtless caused by the early Christians, who wished to avenge the massacre of the innocents on the image of the murderer" (No. 2364).

The temple referred to was dedicated to Baal Samin, the god of heaven, and De Vogüé, in plate ii., has given a plan of it, with some of the external details.* In the Aramaic inscription found here, Baal Samin is written without the l, or simply Ba Samin.

In 'Atîl, which is one-half, or possibly three-quarters, of an hour from Kunawat, in a south-west direction, we find inscriptions in honor of the Emperors Caracalla and Geta, also of the deities Cronos, Vasæathos, and Theandrios, and a centurion of the Third Cyreniac Legion is likewise mentioned. The inscription on the base of the corner pillar on the left of the temple, as here represented, is dated in the fourteenth year of the Emperor Antoninus Pius, which corresponds to A. D. 151. On the pillars and on the two Corinthian columns between them, there were brackets for statues. On the right, a portion of an arched window appears, and the ornamentation is elegant. The material is the usual basalt rock of the Lejah. Arabs or Druzes have fitted up these ruins for a dwelling, and this, at present, is

* These appear in the preceding illustrations.

the residence of the sheikh. Vines grow in the common mud which he has used as mortar, and the contrast between the present and the remote past, as here presented, is very striking.



Temple at 'Atîl.

This temple stands in the south part of the town; but there was another on the north side, which has been more completely ruined. In the field or garden adjoining the temple, of which a picture is given, we found the remains of an equestrian statue, and also one of a female bust or head, with the crescent, and another with rays above it. This head, with rays, is unlike that which Mr. Drake found at Kunawat. In the Kunawat head, the rays terminate, as we have seen, in blunt ends, while in the 'Atîl head they taper to points. They differ also in some other respects. But the fact that a head is represented with rays

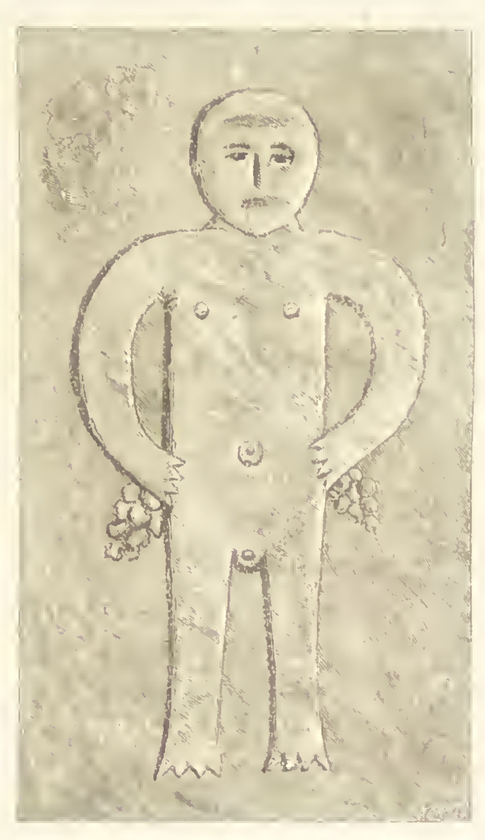
is nothing remarkable and need have no connection with divinity, for they are very common on some of the heads of both men and women that appear on ancient coins.

With regard to Greek inscriptions here, I copied five not found in Waddington's work, but most of them are fragmentary. One, which the gentleman just referred to had indicated as being in front of the temple which is on the north side of the town, I could not find; but on a tomb that, within two years past (*i. e.*, two years previous to 1875), had been built directly in the entrance to this temple, I discovered two or three Greek letters where the plastering had fallen off; and as the people of the village who were with me did not hesitate to tear off the rest of the plastering, I fortunately found and verified the inscription I was searching for. The workmen who built the tomb had torn down a portion of the front wall of the temple to get stones for that purpose, and among them they had taken the one on which was the inscription.

Suweideh, about five miles south from Kunawat, was one of the most extensive and beautiful towns in the Hauran. It is now a mass of ruins, and is occupied by only a few families. It had a vast basilica, several reservoirs, of which one was three hundred feet in diameter, and an inscription records the fact that the Emperor Nerva Trajan built here a nymphæum and an aqueduct. The inscriptions of the place go back to the first century of our era, or to the time of Herod the Great. Outside the town, on the north, there is a strange monument, thirty-six feet square and thirty feet high. On each side are six Doric semi-columns, and between the columns are carved in relief various military emblems, such as coats of mail, helmets, and shields. This structure is a tomb, or a part of a tomb, for above it was once a pyramid, of which only the

lower courses remain. On the monument is an inscription in Aramaic (Palmyrene), accompanied by a translation in Greek, which reads: "Monument of Khamrath, which her husband built for her."

The name of the place is certain, because it occurs in two inscriptions as Soadōnēn and Soadeēneis, these letters representing the two forms in which the word appears. It was an episcopal city, and its ancient name is pretty well determined to have been Dionysias, belonging to the province of Arabia.



Ancient Sculpture found at 'Ary. Possibly a Representation of the Deity Dusares or Bacchus.

About two hours a little west of south from Suweideh, situated on a slight elevation in the plain, is 'Ary, one of the important villages of this region. It has a good many ruins, but they are not of special importance. From the top of one of the highest houses, an intelligent Druze pointed out to me over forty ruined cities and towns scattered on the great Bashan plain, many of which he called by name. I present here a copy of an image which I found sculptured upon a stone at this place. The whole length of the figure is only nineteen inches, and the width is nine inches, from elbow to elbow. It is in relief, but the

surface of the entire figure is perfectly flat. Three different persons, who have paid considerable attention to the antiquities of Western Asia, and to whom I have shown the picture, think it may be Phœnician, or as ancient as some of the Phœnician remains. Bacchus, under the name Dusares, was extensively worshipped by the Nabatheans in the country east of the Jordan, and it is possible that this Nabathean deity may be represented by this rude sculpture.

The most striking feature of Salchad—which has, besides, eight hundred or more well-preserved stone houses —is its great castle, which, indeed, is one of the most prominent landmarks in all the Bashan plain. It is built in the mouth of an extinct crater, on a conical swell or rise composed of porous lava-rock. The walls of the castle are from eighty to one hundred feet high. As the crater is bowl-shaped, there is a deep natural moat entirely around the castle, and the fortress is approached by a bridge over this moat. The hill itself is three hundred feet high, and the rim of the crater consists of ashes and cinders, while near the foot of the mound the volcanic rock appears. The interior of this castle is a perfect labyrinth of halls, galleries, chambers, and vaults, which are now in a very confused and ruined state. There is a long Arabic inscription here, and also several in Greek, and on the stones many masons' marks appear. There are a good many busts, lions, eagles, and other figures sculptured upon the walls. Near the gate are two colossal lions, facing each other, and between them is a palm-tree.

Among the inscriptions found here, several are dated as follows: A. D. 252, 345, 351, 369, 377, 392, 497, 601, 633, and 665. Waddington calls attention to the last two dates, because the first (633) is only four years before the Moslem conquest, and the other (665) much later. "During the

first century of the Moslem rule, there would remain a good many Christians in the remote and parched districts, little calculated to excite the greed of conquerors who had before



From the Castle at Salchad. Exterior Wall near the Main Entrance.

them so many rich provinces to overrun, and it is natural to suppose that they would preserve for some years their customs and their traditional era" (No. 1997). This remark is made by him in reply to Wetzstein, who thought the last date should be considered of the Christian era, and not of the Bostrian, in which case we should have A. D. 560, instead of 665.

Several Aramaic inscriptions have been recovered from these ruins, one of which records the erection of a monument to the goddess Allath, of whom De Vogüé says that "she had at Salchad, or in its suburbs, a temple or a college of priests; moreover, her presence in the com-

position of proper names, and especially of the characteristic name Wahballath, indicates the place which she occupies in the minds of the people" ("Aramaic Inscrip-



Castle at Salchad. In the Mouth of an Extinct Crater.

tions," pp. 109, 110). The inscription now referred to, which is Nabathean, gives the name of the place as Salkhad (צלחד). The Arabs at present write it Salkhat. The old Arab geographers write it Sarkhad. These are, however, unimportant variations, and of the identity of the place and name with the Biblical Salchah there can be no doubt. Salchah was one of the important cities of the kingdom of Og, which came into the possession of the Hebrews. In defining Og's territory, we meet with the phrase, "all Bashan unto Salchah" (Deut. iii., 10; see Josh. xii., 5; xiii., 11; I. Chron. v., 11). The last reference shows that the place was on or near the eastern border of the country,

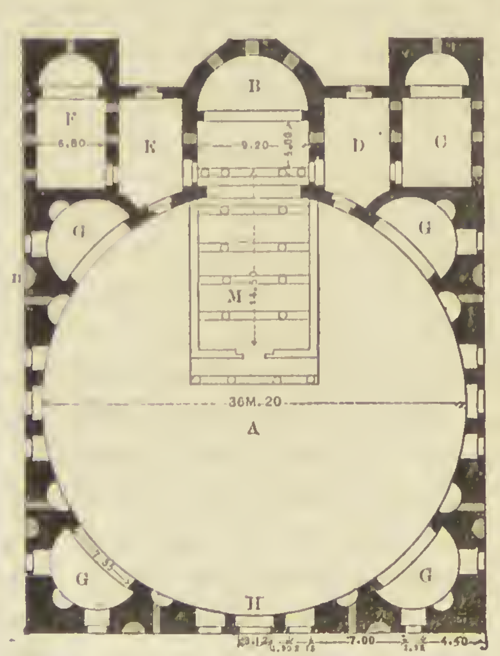
and apparently on the dividing line between Gad and half Manasseh. But of its history subsequent to the conquest by Moses and Joshua we have almost nothing. Its importance as a frontier fortress must always have been great, and in my judgment there are good reasons for regarding it as the fortress captured by Judas Maccabeus after he had taken Bosora, the modern Busrah (I. Macc. v., 28–34).

The view from the summit of this castle is one of the most commanding in all that region. The eye sweeps over a vast plain, till Mount Hermon is reached, far in the north, while in the south the prospect fades away into the great desert.

Eastern Palestine possessed at least three places bearing the name of Bozrah. One of these was in Edom, and is supposed to be correctly identified with Buseireh, to the south of Tufileh, the Tophel of Deut. i., 1. Another is mentioned by Jeremiah as one of the cities of the land of Moab (xlviii., 24). Unless this place is identical with the Roman Bostra of the Hauran, which some writers have thought, the latter is not mentioned in the Bible. The name, however, is the same, *i. e.*, Bozrah, and there are signs among the ruins of its dating from a high antiquity. In the Jerusalem Talmud, the name is spelled Botzrah, בוצרה, and it is called the boundary of Trachonitis ("Shibiith" vi., 1, *Gemara)*, and a Palmyrene inscription gives the same orthography, with the exception of the final letter *aleph* for *he*, בצרא for בצרה (De Vogüé, No. 22). The Semitic name probably existed long before the place came to be mentioned in the Greek and Latin languages. In A. D. 105, the Romans raised this place into a colony, and subsequently for many centuries it ranked as one of the most important cities of the East as a centre of commerce, as the capital of Arabia, and as

the seat of an archbishop, to whom at one time thirty-three bishops were subject.

A kind of special interest attaches to the place in the fact that Mohammed, when a young man and a plain travelling merchant, visited this city in the employ of a certain widow of means, named Khadijah, who afterwards became his wife. There is a tradition that, on one of these visits to Bozrah, he became acquainted with the Christian monk Boheira, who accompanied Mohammed to Mecca, and became his instructor while writing the Koran. The place is interesting, further, as the home of Beryllus, who, in the middle of the third century of our era, was distinguished by the elegance of his writings. He was for a long time one of the champions of the Orthodox faith, but afterwards fell into heresy, from which, however, he was restored by the friendly efforts of the eminent Origen. One or more councils were held here, over which Origen presided.



Cathedral at Bozrah. [From De Vogüé.]

With regard to early Christian architecture, this place enjoys, with Edhr'a, the honor of possessing one of the two oldest churches in the Hauran. That at Edhr'a dates from A. D. 510, while this at Bozrah is but two years later, or A. D. 512. We present, from De Vogüé, a plan of this ancient and interesting cathedral.





MOSQUE AND RESERVOIR AT BOZRAH.

Bozrah also has the honor of having a new system of reckoning time, dated from it, and the Bostrian era, which commenced in A. D. 105, was for several centuries in use in a large portion of the country east of the Jordan. And—to mention only one other fact, of great interest, however—it is in Bozrah and vicinity that tradition has located the country of Job.

This city had ample provision for a supply of water in its immense reservoirs and numerous cisterns. Beneath the castle there are cisterns which contain water enough to last the garrison for ten years, even if it should not rain during that time. On the east of the city there is a reservoir three hundred and ninety feet square and fifteen feet deep. The depth was no doubt greater formerly, as much *débris* has accumulated on the bottom, especially near the walls. Very many of the stones in the walls of this reservoir have masons' marks upon them—if they are such; but there were only four varieties, as follows: μ was the mark on those of the north wall; ʃ on those of the east wall; O on those of the south wall; μ on those of the west wall. In the west wall I counted upwards of one hundred and sixty stones which had this mark. Many of the stones, however, had no mark at all. These characters strongly resemble Aramaic letters of the seventh or eighth century B. C. Another reservoir, on the south side of the city near the castle, is four hundred and twenty feet wide by five hundred and thirty feet long and twenty feet deep. The wall of it is twelve feet thick. Of this an illustration is given. The mass of ruins about it is also seen, and the tall building is a mosque. In the distance the Hauran Mountains appear, and Salchad castle is a prominent object on the eastern horizon.

On the west of the city there was formerly another and much larger reservoir; the wall running north and south

at the west end still remains, and is five hundred and sixty feet long. From east to west the wall can be distinctly traced one thousand and fifty feet, and it probably extended

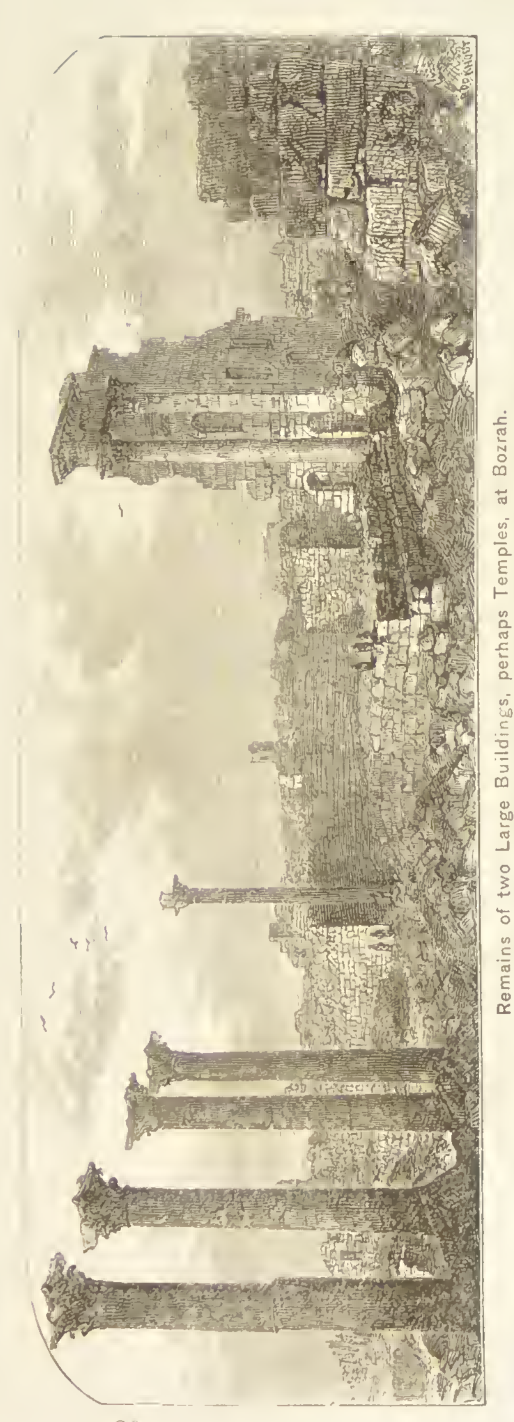


Anteroom Connected with the Theatre at Bozrah.

in the same direction two hundred or three hundred feet more.

I would also call attention to the great bevelled stones in the foundation of the castle, some of which are fifteen, twenty, and twenty-four feet in length.

In this castle there is a large theatre, around the upper platform of which ran a Doric colonnade. On each side of the stage belonging to this theatre were anterooms, or side-chambers, whose exteriors were adorned with Doric pilasters corresponding to the colonnade about the upper tier of seats. I present an illustration of one of these chambers, not only to show the excellent taste and workmanship



Remains of two Large Buildings, perhaps Temples, at Bozrah.

displayed, but that one may see how perfectly it has been preserved, in spite of the sieges, earthquakes, and general devastation of eighteen centuries.

The inscriptions that have been found here are numerous and important, and I copied a number that are not given in Waddington's valuable and thorough work. Old buildings are constantly falling down, and the few inhabitants of the place are removing stones for one purpose and another, and in this way new inscriptions are frequently brought to light.

The city was four or, perhaps, five miles in circumference, and is now in utter ruin. Two streets cross each other near the centre of the town, one running north and south, and the other east and west. Both these streets were

wide, and along them were situated many elegant public buildings. The remains of two temples,—if they were such,—which stood on opposite corners at the point where these great streets intersected, are here given.

The material of which the city was built was the usual basalt of the Hauran, and consequently the ruins have a black appearance when seen from a distance. The town stands in the midst of a vast and fertile plain, and there is no natural reason why it should not become again an important centre of civilized life.

It will be of interest to present here a list of cities belonging to the ecclesiastical province of Arabia, which have several times been referred to, and of which Bostra was the capital:

Hierocles, lvi.	*Wiltsch*, i., p. 207.
Adra.	Adraa.
Adrassus.	Anitha (marg. Entymia).
Bostra.	Avara, or Aenos.
Canatha.	Canatha.
Constantia.	Chrysopolis (Cyropolis).
Dia.	Constantia.
Dionysias.	Dionysias.
Gerasa.	Elanorum (marg. Neelorum).
Hexacomia-come.	Erra, or Errha.
Hieropolis.	Esbus.
Majudus.	Gerasa.
Medaba.	Maximianopolis.
Neapolis.	Medeba.
Nilacome.	Neapolis.
Phaena.	Neve.
Philadelphia.	Philadelphia.
Philippopolis.	Philippopolis.

In Hierocles's list there are seventeen places mentioned, while in that of Wiltsch there are, counting Eutymia, eighteen. But combining the two lists, there appear to be in all the names of twenty-four different places. Of these the following have been identified:

Adraa, *Edhr'a.*	Esbus, *Hasban.*
Aenos (Phaenos), *Musmieh.*	Gerasa, *Gerash.*
Bostra, Bozrah, *Busrah.*	Medaba, *Madaba.*
Canatha, *Kunawat.*	Neelorum, *el Mushennef* (Waddington, No. 2217).
Constantia, *Burak.*	
Dionysias, *Suweideh.*	Neve, *Nawa.*
Erra, *Sanamein.*	Philadelphia, *Amman.*

Philippopolis, *Shuhba.*

Following Wiltsch's list, there are only four places not yet identified.

An inscription has been found at Kunawat, containing the name of Maximianopolis, but the hints are not sufficient to enable us to locate the place with any certainty (see Waddington, No. 2361).

CHAPTER V.

Hauran Architecture.

This study one of great importance. Extracts from De Vogüé. Two fields rich in early Christian remains,—one north, the other south of Damascus. Their preservation remarkable. Variety and character of the ruins. Stone the only building material. Skill and ingenuity of the architects. The arch and dome. Pagan architecture finely developed in the Christian period. These deserted cities ready for inhabitants. Christian symbols. The Moslem conquest the date of their ruin. Influence of the Hauran style of architecture on the West. Comment on some of De Vogüé's remarks. Signs of more ancient ruins. Testimony of the cuneiform inscriptions.

THE importance of the ruins in Bashan, as throwing light on the history of architecture, has led me to devote an entire chapter to this subject, and, for this purpose, I have chosen to translate extracts from the preface to De Vogüé's "Syrie Centrale: Architecture civile et religieuse du 1er au VIIème Siècle. Paris, 1867." The volume consists of one hundred and fifty plates in quarto form, with twelve pages of introduction, which comprises all the text. The work is costly, and not easily accessible; hence the reader may the more readily indulge me in placing before him in this manner the views of this well-known scholar upon this deeply interesting subject:

"The Syrian desert is not necessarily a barren and sandy plain, destitute of vegetation and unfit for tillage; it is, properly speaking, the region overrun by nomads, and laid waste by their flocks and herds. When, in consequence of the neglect of the Turkish Government, the tribes invade the cultivated territory, the population and the cultivation disappear, the abandoned villages fall into ruin, the fields become covered with a parasite growth, and the desert triumphs; but the moment a strong power, and one more observant of its true interests, shall take the place of the present administration, the desert will recede before civilization.

"Of the three zones into which Syria naturally divides itself, that on the Mediterranean coast is best known, while the central region, stretching far to the north and south of Damascus, is seldom visited. * * * This abandonment is explained by the nature of the country; the current of European travellers is not attracted to regions that are reported dangerous or inaccessible, and which have been forsaken by their inhabitants. A scattered population disputes with its enemies the meagre productions of a poorly cultivated soil; constantly exposed to the exactions of pashas or to the depredations of nomads, it founds nothing durable; it establishes itself temporarily in the ruins of antiquity without either planting or building anything which can retain it or attach it to the soil the moment it becomes necessary to fly before an invader.

"This state of things has existed practically ever since the Mohammedan invasion. If it is painful to the Christian and civilized observer, it offers to the archæologist an unexpected good fortune; the antiquary forgets for an instant the miseries of the present in contemplating the splendors of the past, without failing to demand of

the ruins a lesson for the future, as well as the secret of fallen grandeur and decayed prosperity.

"In a word, while on the coast and in the great centres of the interior, ancient monuments, used as quarries, have been subjected to a destruction all the more active in proportion as the prosperity was greater, in the central region, on the contrary, the edifices have been saved from ruin by neglect and misery. Left standing here while they have entirely disappeared in other parts of Syria, they reveal to us the condition of that province in the first centuries of our era, just as geological evidence indicates the condition of the physical earth before the revolutions which have modified its surface. In regard to certain points, their state of preservation is truly remarkable; the hand of time, less destructive than that of man in the milder climates, hardly affecting their surface, has, however, by slight changes, added the charm of the picturesque to the scientific interest; except for the effect of earthquakes, which have shaken the walls, the edifices would often lack only roofs and framework to enable us to contemplate almost unaltered the spectacle of a Syrian city of the seventh century.

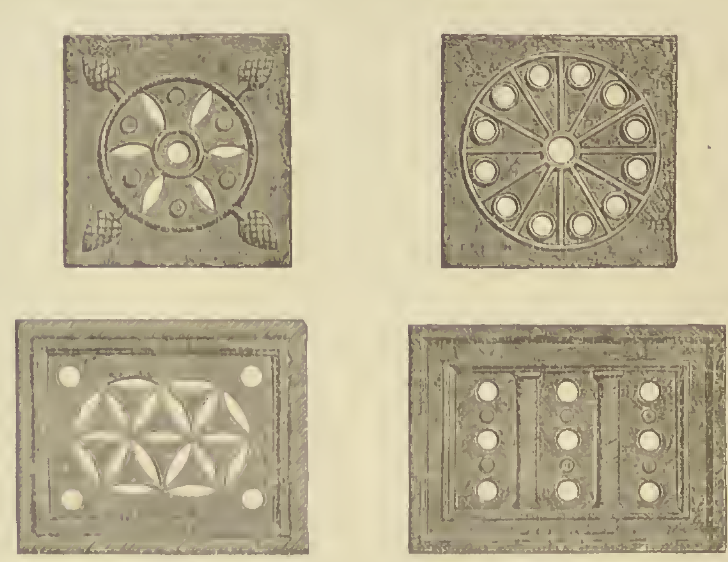
"Two countries especially present the archæological phenomena which we wish to point out, and are remarkable for the number and preservation of the monuments—one is in the north and the other in the south, at the extremities of the central region which we propose to study. That in the south is the Hauran, a modern name under which we shall designate briefly the ancient provinces of Auranitis, Batanea, Trachonitis, and a part of Iturea. * * *

"That in the north is the group of mountains situated in a great triangle, of which the cities Antioch, Aleppo, and Apamea occupy the angles. It corresponds to a

part of the ancient provinces of Seleucia, Antiochia, and Chalcidice.

"It is on these two countries that we shall concentrate our attention, with all the more interest and profit since, by a fortunate circumstance, the chain of material facts is such as to enable us to fix with mathematical exactness the date of the edifices which cover the soil. The period during which the monuments that we shall study were erected extends from the first to the seventh century of our era. In these two special groups of the north and the south we have not met with structures of a more ancient date; either the anterior edifices disappeared in the great fever of reconstruction which followed the establishment of the Roman empire, or before this epoch a low state of civilization had produced in these countries only perishable monuments. The last hypothesis is the most probable: the manners of the desert have always been the same; they are in our time what they were in the days of Abraham or Alexander; hence we are able to judge by what we see to-day of the conditions under which civilization could develop itself on the border of the desert. Now, the first of these conditions is security, the protection of the country against the depredations of the nomads,—that is to say, the existence of a power strong and respected, which should know how to hold the Bedawin at a distance, and to prevent their access to the cultivated regions. I doubt, however, if this condition had been secured before the intervention of the Romans in the affairs of Syria. The Greek administration,· established by the successors of Alexander, was powerless at a certain distance from the sea-coast; but the Romans, on the contrary, either directly or by their tributaries, were able to establish order in the desert. For this I desire no further proof than that line of forti-

fied posts with which they covered their eastern frontier, and of which we have ourselves verified the existence at many points admirably chosen for compelling the Bedawin to submission; they are found at present in the midst



Windows from the Hauran. [From De Vogüé.]

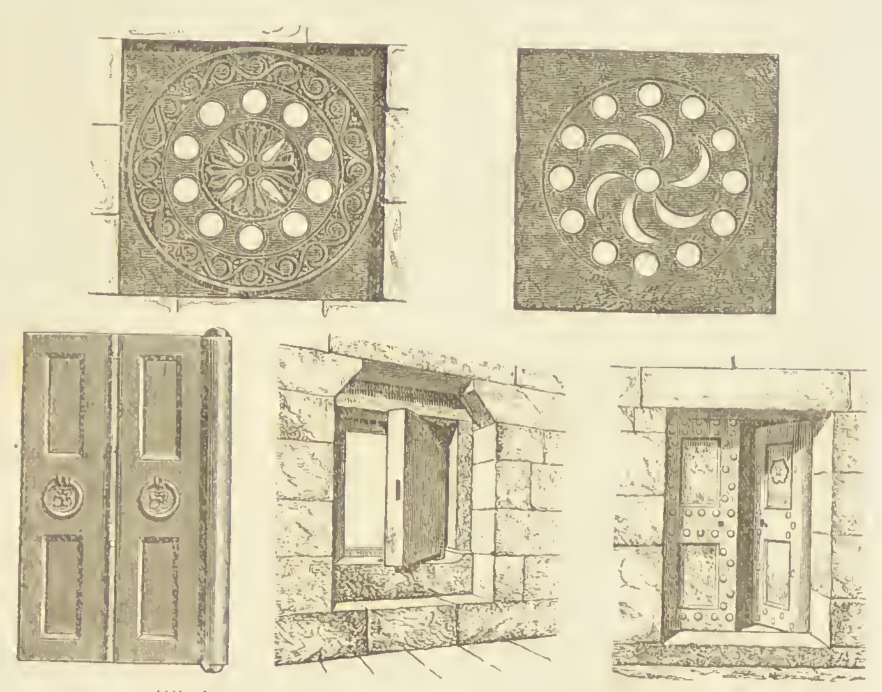
of the desert, at a distance of several days' journey from the cultivated districts.

"A more direct proof, for the Hauran group, of the barbarism which preceded the Roman empire, is the fragment of a decree recovered by M. Waddington at Kunawat, the ancient Kanatha, in which King Agrippa, reproaching the inhabitants on account of their savage life, appears to summon them to a civilized existence.

"This decree is the point of departure for the architectural history of the country; and, in fact, the most ancient monument of all the group is the temple of Siah, built at the very gate of Kanatha, under the two Agrippas: an edifice of a strange style, in which the features of Greek art and the influence of Oriental traditions are confounded.*

* See plan and ornamentation under Si'a.

"The impulse, once given, spread rapidly; from the end of the first century the country was settled and built up, and when, in A. D. 105, it had been reduced to



Windows and Doors from the Hauran [From De Vogüé.]

a Roman province, the introduction of the imperial administration, the creation of colonies, the permanence of the legions, and the reëstablished security, imparted to the architectural movement an activity which never slackened. On all sides arose houses, palaces, baths, temples, theatres, aqueducts, and triumphal arches. Cities sprang out of the ground in the course of a few years, with that regular arrangement, those symmetrical colonnades which characterize cities without a past, and which followed the uniform law of all the towns built in Syria during the imperial epoch. The style of all these edifices is the well-known style of the Roman colonies, *i. e.*, the

Greek, modified by certain local influences, by traditional art, or by the nature of the materials employed.

"The special feature of the architecture of the Hauran is that stone is the only material used in its construction. The country does not produce trees, and the only available rock is a very hard basalt, which is very difficult to cut. Reduced to this single material, the architects have been able to use it in a manner that is surprising, and at the same time satisfactory for all the needs of an advanced civilization. By ingenious combinations which we shall study with much detail, they were able to construct temples and public and private edifices in which everything is stone—the walls, the joists, the doors, the windows, and the closets. This purely material necessity, by calling into exercise their ingenuity and their knowledge, led them to discover new principles. Thus the arch—the only possible device for uniting by the aid of stones two distant columns—became the principal element in building. Series of parallel arches, supporting the slabs of the ceiling, served to cover the most of their halls; and when the space to be covered was too great for the length of the ordinary slabs, recourse was had to the cupola.

"One can conceive what important modifications the introduction of these elements would bring about in the art of building. The arches, by their pressure, would require exterior buttresses designed to have a counterbalancing effect; and the result would be that the union of arches, slabs, and buttresses would form a kind of framework which in many cases would reduce the lateral walls to the simple office of partitions, and admit of great independence being given to the different parts of one and the same structure. In a country subject to the terrible chances of earthquakes, this combination was

excellent. It reappears many centuries later, with the improvements introduced by experience and art, in the Gothic principles of our French cathedrals. Moreover, the necessity of placing a cupola on a square plan led



Stone House in the Hauran. [From De Vogüé.]

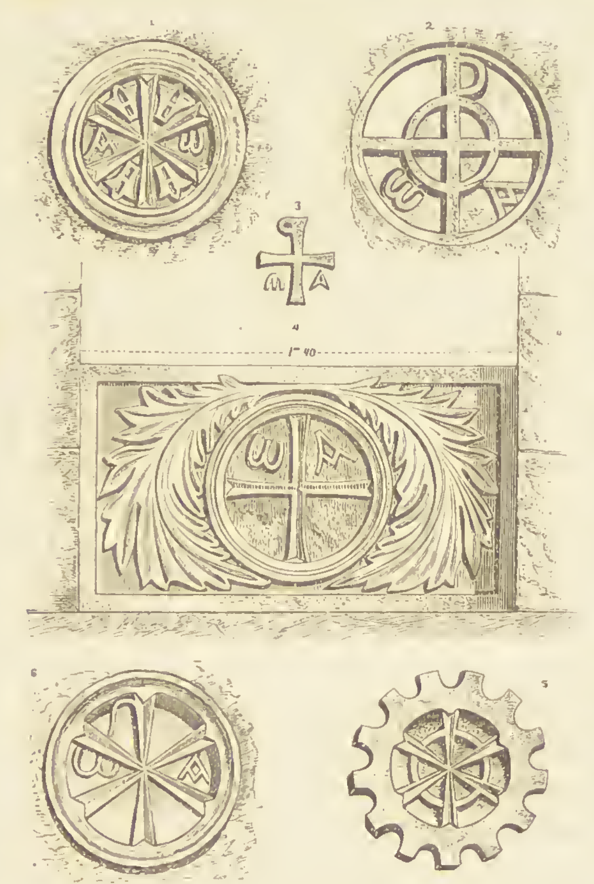
the architects to discover the form of spherical 'sconces,' a special characteristic of the style called Byzantine; but being unable to arrive at this at once, they approached it by a series of tentative methods, which it is interesting to study. Here again it is the Hauran which will give us the key and the history of these curious attempts.

"It was under the early Roman empire, and for the needs of a pagan society, that this fruitful and original movement had its birth. When that society and the empire itself had become Christian, the movement, far from being arrested, was continued and developed. Not only were the sanctuaries of paganism transformed into Christian sanctuaries, but new churches were erected adapted to the new worship; houses, palaces, and tombs were built; even entire cities were founded. But in order that we may the better study this art as rejuvenated by Christianity, it is necessary to leave the Hauran and to transport ourselves to the northern region, into the midst of that group of monuments of which we have

indicated the existence between Antioch, Aleppo, and Apamea. This group is more interesting than that of the south, because it is more homogeneous, better preserved, and belongs to a less known epoch. It is essentially Christian, monuments anterior to the fourth century being very rare, the greater part having been demolished to furnish materials for the construction of Christian edifices; these, on the contrary, are innumerable.

"I do not believe there exists elsewhere in all Syria a collection which can be compared to that which the ruins of these countries present. I should almost refuse to apply the term 'ruins' to a series of cities nearly intact, or, at least, of which all the elements remain, fallen sometimes, but never scattered, the sight of which transports the traveller into the midst of a lost civilization, and reveals to him, as it were, all its secrets. In traversing these deserted streets, these abandoned courts, these porticos where the vine entwines itself about the broken columns, one receives an impression analogous to that which one experiences at Pompeii; less complete, because the climate of Syria does not protect its treasures like the ashes of Vesuvius, but more novel, because the civilization which one contemplates is less known than that of the age of Augustus. Indeed, all these cities, which number more than a hundred on a space of thirty to forty leagues, form a collection from which it is impossible to detach anything, where all is united and linked together, pertaining to the same style, to the same system, to the same epoch in fact, and that the primitive Christian epoch, and, as respects the matters of art, the most unknown even to the present time, namely, that which extends from the fourth to the seventh century of our era. One is transported into the midst of Christian society; one observes its life,—not the hidden life of the

catacombs, nor the humble, timid, suffering existence which is commonly pictured, but a large, opulent, artistic life, in grand houses built of immense hewn stones, perfectly arranged, with covered galleries and balconies, beautiful gardens planted with vines, presses for wine, cellars and vessels of stone for preserving it, large subterranean kitchens, stables for horses, beautiful squares lined with porticos, elegant baths, magnificent churches with columns, flanked with towers and surrounded with splendid tombs.



Windows from the Hauran. [From De Vogüé.]

"Crosses, monograms of Christ, are carved in relief on most of the doors, and numerous inscriptions are to be read on the monuments. By a sentiment of Christian humility which contrasts strikingly with the emphasized vanity of pagan inscriptions, they contain hardly any proper names, but pious sentences, passages of Scripture, symbols, and dates. The choice of texts indicates an epoch very near the triumph of the church. There is manifest a tone of victory which relieves the humility of

the individual, and which animates the least fragment from a verse of the Psalmist, carved in beautiful red letters on a lintel loaded with sculptures, even to the *graffiti* of an obscure painter, who, in decorating a tomb, has, in order to try his pencil, traced on the side of the rock monograms of Christ, and, in the enthusiasm of his Christian emancipation, has written, paraphrasing the *labarum*, *τοῦτο νικᾷ*. ('This triumphs!')

"By one of those phenomena of which the East affords frequent examples, all these Christian cities were abandoned at the same time,—probably at the epoch of the Mohammedan invasion,—and since then they have not been touched. Except that earthquakes have thrown to the ground many of the walls and columns, they lack otherwise only beams and planks of being perfect edifices. * * *

"The date of the buildings of the Roman epoch is indicated not only by the style of architecture but by the considerable number of inscriptions, which form an almost continuous chain from the first to the fourth century. It is in the Hauran group that this precious epigraphic collection is found. The most interesting test, from an architectural point of view, is that of the *kalybē*, at Um ez Zeitûn. The inscriptions designate, under the name 'kalybē,' a kind of chapel very common in the Hauran, and which is composed of a square chamber, opened on one side by a grand arcade, flanked by two walls pierced with niches. A flight of steps leads up to this central arcade. The square chamber, too great to be covered by means of stone slabs, is roofed over by a cupola formed of blocks. We have already referred to the curious attempts by which the architects, wishing to place a cupola on a square plan, advanced before they discovered the spherical 'sconces.' The cupola of Um ez Zeitûn is the most ancient dated example of these attempts, and it

is so well preserved that the entire method of its construction can be observed. According to an inscription engraved on the front of the monument, it was built in the seventh year of the Emperor Probus, *i. e.*, in A. D. 282.

"The grand palace of Chakka, designated by the Arabs under the name of Kaisariyeh, is the most beautiful monument with a cupola of the imperial epoch; no inscription accompanies it, nevertheless its date is evident in the building itself. Its cupola was constructed in the same manner as the preceding; yet a still stronger fact proves that it is anterior to the fourth century: the pagan symbols which decorated an exterior window and door have been effaced by the Christians, and transformed by them into Christian symbols, rudely preserved with the others. Thus, when inscriptions are wanting, the material circumstances, and a comparison of the edifices with dated monuments, enable us to arrive at a degree of great certainty. It is the same with the Christian monuments of the Hauran. The collection of Christian inscriptions recovered in this region by M. Waddington is at least as rich as that of inscriptions anterior to Constantine. Nearly all relate to the construction or to the repairing of religious edifices. They bear witness to the grand architectural movement which followed the triumph of the church, and continued even to the Mohammedan invasion. They enable us to classify the monuments chronologically, either directly or by analogy. The first churches were built in the manner of the pagan basilicas of the country; the last, on the contrary, start from the cupola, and already foreshadow the form of the great Byzantine churches of Constantinople. The two most interesting monuments of this series are the grand cathedrals of Bozra and of St. George at Ezra. Their date is

certain: a beautiful inscription, engraved on the lintel over the principal entrance, indicates this in a decisive manner. One is 510 and the other 512 of the Christian era.*

* * * * * * * * * * * * * * * * *

"From the point of view of art and archæology, this study presents a peculiar interest; for in the region of the north, as in that of the south, we notice the appearance of new principles, of which the effect has been to transform profoundly the Greco-Roman architecture, and to prepare the way for the art of the middle ages. Without anticipating the results of this labor, we are already able to indicate its principal modification.

"In antique architecture, the entire disposition of a monument was subordinated to a system of proportions, to a formula which varied little, whatever might be the dimensions or the materials employed. The plan of a small temple would serve for a large one, by increasing the scale. Everything was enlarged at once,—columns, mouldings, even doors and windows. An order once adopted, all its details, however useless, were blindly followed, even in opposition to the function to which they were subjected. Hence it is that in Roman monuments we see fragments of the architrave introduced between the arches and the capitals of columns, and very prominent cornices outlining themselves on the interior of buildings.

"The Greco-Syrian architects, who built the monuments which we are studying, proceeded in a different manner. While adopting the elements of the Greco-Roman orders, they employed them with a grand logic, retrenching the useless members, and no longer subordinating their dimen-

* See the plans under Edhr'a and Bozrah.

sions to a uniform rule of proportion, but to the dimension and to the nature of the materials placed at their disposal, and to the design which they wished to carry out. Wishing to use for supports only monoliths, they never exceeded a certain height, and gave to their openings almost invariable dimensions, whatever might be otherwise the size of the edifice.

"If the column was not of sufficient height for the end proposed, they placed it on a pedestal, or raised the arch which it was designed to support. As to the arches themselves, they rested them directly and without intervening medium on the capital; if the reach exceeded the length of their slabs or their beams, they diminished it by the employment of corbels, or by the combination of corbels and small columns boldly placed on the corbelling. They determined the projection and contour of the exterior cornices not only from established models, but from the inclination of the roofs, the drainage of the water, or any other practical condition. In a word, they produced good and substantial architecture, in which each member was required by a function clearly indicated, of which the decoration was sober and original, and which, essentially logical and reasonable, wanted neither elegance nor firmness.

"Thus, while in the West the sentiment of art gradually disappeared under the rude embrace of barbarism, in the East, at least in Syria, there existed an intelligent school, which maintained the best traditions and rejuvenated them by felicitous innovations. Within what limits was the influence of this school exercised? In what measure did its instruction or its examples contribute to the Western revival of the eleventh century? And, finally, what part did the Byzantine East play in the formation of our French art of the middle ages? We do

not pretend to solve these problems definitely; but one will, in the accompanying illustrations, find at least the principal elements for the solution of them. To-day we are able to assert that Oriental influence, either direct or indirect, has been greater than we have hitherto been disposed to admit. In respect to this matter, the opinion held, almost alone, by M. Vitet, and derived by him from ingenious inductions, will receive from the monuments a striking confirmation."

While, for the most part, we approve and commend this excellent essay of De Vogüé's, there are two or three points to which we must take exception.

He says above, p. 63: "We have not met with structures of a more ancient date than the first to the seventh centuries of our era." This remark, taken in connection with what the author has elsewhere stated, leads us to infer that, in his opinion, there are in this region no remains of a civilization anterior to the birth of Christ. It is a sufficient answer to call attention, first, to the pre-Roman work at Burak, at Tibne, in the castle at Bozrah, and in Kunawat; and, secondly, to the Biblical testimony, to which De Vogüé fails to give sufficient weight, that at the time of the conquest under Moses and Joshua, there were in this region "threescore cities, all of them fenced with high walls, gates, and bars; besides unwalled towns a great many" (Deut. iii., 4, 5). Another fact should be considered, namely, that in this country the eligible sites for cities would be selected when men first began to build, and such would remain the eligible sites as long as the country was inhabited by civilized races.

It is, therefore, impossible to say how many layers of civilization may exist beneath any one of these important Hauran towns. Again, unless the record is regarded as

unhistorical, we have evidence that this region, as far back as twenty centuries before Christ, was occupied by wealthy people, who became an enviable object of conquest to a prince whose dominions lay about the head of the Persian Gulf. There must have been something more than a few tribes of nomads to have attracted hither Chedorlaomer and his powerful army (Gen. xiv.). Furthermore, during several centuries of Assyrian history, the Hauran is associated with Edom, Moab, Damascus, and Hamath, as of equal importance to a conqueror. Shalmanezer II., B. C. 859–824, made twenty or more campaigns to the West, in which the conquest of the countries just enumerated was, with others, the object of his ambition. He says: "In my eighteenth year I crossed the Euphrates for the sixteenth time. With Hazael of Syria * * * I fought, his overthrow I accomplished. * * * To save his life he fled. After him I pursued; in Damascus, his royal city, I besieged him; his plantations I cut down; to *the mountains of the Hauran I went; cities without number I pulled down, destroyed, in the fire I burned; their spoil, without number, or uncounted, I carried off*" ("Cuneiform Inscriptions of Western Asia," iii., p. 5, No. 6). Here we find this region, which De Vogüé claims was sunk in barbarism until the time of the two Agrippas, eight and a half centuries before the birth of Christ full of wealthy cities. The statement that they were destroyed by being "pulled down," may, and doubtless does, refer to the fact that they were largely built of stone. The facts now brought forward are a sufficient answer to another remark of our author, so far as it applies to the Hauran, that "the manners of the desert have always been the same. They are in our time what they were in the days of Abraham or Alexander."

Still more definite is the following: "A more direct proof, for the Hauran group, of the barbarism which preceded the Roman empire, is the fragment of a decree recovered by M. Waddington at Kunawat, the ancient Kanatha, in which King Agrippa, reproaching the inhabitants on account of their savage life, appears to summon them to a civilized existence."

This inscription consists of fragments, and we reproduce here, omitting the accents, all that remains of it:

A. ***** ριππας φιλοκαισαρ *********
******** μαιος λεγει
****** θηριωδους καταστασεω ****

B. ***** ουκ οιδ οπως μεχρι νυν λ *********
********** ρας μερεσιν ενφωλευσ ********
********** ιχεν η μηδ ολως ποτε γ ***
******** ο *** τ ******* ππ ******

De Vogüé's own translation is to be found in his essay in the "Recovery of Jerusalem," p. 324, which I will also give, taking the liberty to enclose in brackets those portions which he has supplied. This will enable the reader to see how little definite information the inscription supplies: "[King Ag]rippa, friend of Cæsar, [and friend of the Ro]mans, says * * * of a life like that of wild beasts * * * I am ignorant how, up to the present time, [in many] parts of the [coun]try, dwelling in caves * * * nor altogether * * * ."

In my judgment it is not possible to draw from these fragments any such conclusion as M. Waddington (No. 2329) and De Vogüé have done, nor, indeed, any conclusion with respect to the state or condition of the people or country in general. Nor do I see how it can fairly be relied upon as evidence that up to that date

(what date is uncertain) the people of the Hauran had lived in a state of absolute barbarism.

Finally, when De Vogüé states that "Hauran" is a modern term, he appears to overlook the fact that it is mentioned twice in the book of Ezekiel (xlvii., 16, 18).

NOTE.—The words "pendentifs sphériques," which I have rendered "spherical 'sconces,'" refer to an arch across the angle of a square room, to support a superposed octagon, on which again rests the cupola or dome. In the "Recovery of Jerusalem," p. 332 (De Vogüé's Essay), the words are rendered "spherical triangles." For the French word *pendentif*, the lexicons give "pendentive," and this is defined (Webster) as "the portion of a vault between the arches under a dome."

CHAPTER VI.

UM EL JEMAL, THE "MOTHER OF THE CAMEL."

Camp at Bozrah. Plan for a bold push into the desert. Um el Jemal previously visited by only two Europeans. Ibrahîm Effendi and escort. Arab tribes in commotion. Great robbery. Fine region traversed. An unwalled town. Character of the ruins. Three-story houses. Gates and arches. Broad avenues. Reservoirs. Bevelled stones. Black pottery. Roman troops stationed here. Church or convent guarded by angels. Photographs. Arabs carrying off the stones. Inscriptions likely to be lost. Is this the Beth Gamul of Jeremiah?

CAMP AT BOZRAH, Tuesday, September 28, 1875.

YESTERDAY we made an important visit to the ruins of Um el Jemal, a little-known but very interesting ancient city. Burckhardt made three attempts from as many points to reach this place, all of which were unsuccessful. Buckingham, still later, was also unable to reach it; and even so recent a traveller as Wetzstein was obliged to turn back without seeing it, after he had made every preparation and had proceeded half an hour or more from Bozrah on his way thither. Dr. Porter says, "the only European who ever succeeded in reaching it is Cyril C. Graham." But the place has been visited, probably since the statement just quoted

was written, by M. Waddington, who, however, has not described it with any detail. Besides the two gentlemen just named, I am not aware that the place has been visited by any other Europeans previous to the arrival there of our own party. Out of the path of travellers, and even of adventurous explorers, it is not strange that books on Palestine have very little to say about it.

From the castle at Salchad, one can see this pile of ruins far away to the south-west, a dark mass resting upon the treeless plain. The statement has been made that these ruins can be seen also from the castle at Bozrah; but the truth of this I am inclined to doubt. It is not corroborated by the testimony of our effendi, and, besides, there are so many ruins on the plain that one of these might easily be mistaken for Um el Jemal. They lie about sixteen miles from Bozrah, and are at present uninhabited. We found no water, although there is a large reservoir in the centre of the town, and I counted as many as four smaller ones in different parts of the city. There is evidence that the place contains also large cisterns,—one such at least I saw,—in which may be water. These it will be interesting to examine at another time. The roof of the one I looked into was supported by five Roman arches.

As an early start was necessary, we rose at 3.30 A. M., and had breakfast at four o'clock. It was quite dark, and all this was done by candle-light. We left our camp at five o'clock, and, guided by a man with a lantern, made our way over the ruins and among the walls and columns of ancient palaces and temples to the castle here; for the officer in command, Ibrahîm Effendi, proposed, as he had never visited the place, and was "very much interested in antiquities," to accompany us with some soldiers. Fortunately the morning, and the whole

day, as it proved, was quite cool, so that our ten hours and forty minutes in the saddle were less tedious than they might otherwise have been. We were in all twenty men, well mounted and well armed. Besides the animals we rode, we had three extra ones for photographic apparatus, water, and other baggage.

About two miles outside of Bozrah we came upon a large encampment of Bedawin, numbering over one hundred long black tents, and, judging from the deafening howl, there were three or four dogs to every tent. Several hundred camels were scattered about in groups, and there was evidently excitement of some kind, for men were shouting and running in all directions. Some of them ran up to our soldiers and told of a heavy robbery that had been committed during the night, and of the great loss they had suffered in cattle and camels. Our soldiers gave chase in the direction indicated by these men, and it was a fine sight to see them, with such of the Bedawin as were mounted, dashing over the plain in their efforts to discover the robbers. These, however, had done their work too near morning, or else had taken more than they could manage, and had fled, leaving the camels, or most of them, to return at leisure to their masters. I counted in a single string one hundred and fifty camels thus making their way back. During the next hour or two we saw as many as half a dozen groups of camels, at different places on the plain, that had passed through the experience of being stolen the night previous.

Three miles south of Bozrah we struck the perpetual desert, the region of desolation. Not that the soil is barren, but in all this wide and naturally fertile district no man dare plough, plant, or build. Here is land as level as any prairie, and as rich as any in the world,

with stones enough upon it to serve for building purposes, lying idle and useless. One can easily picture it cut up into hundreds of fine farms, and covered with dwellings, orchards, and gardens, and all the marks of civilized and skilful husbandry. Yet this desert shows signs of former cultivation, for the stones in many parts have at some time been gathered into long rows, evidently to serve as boundaries for fields. The plain is covered with a small alkali shrub, which resembles the sage-bush so common on our Colorado and other plains of the far West. The crocus, also, appeared in many places, and the contrast between the barren, burnt surface of the plain and these beautiful flowers was very striking. On the way we passed several ruins, the names of which we could not learn; and the same was true on our return, as we came most of the way by a different route. There are scores of these ruined towns scattered about this plain awaiting the careful explorer. Far in the north-east the fortress Salchad loomed up, a magnificent object on the horizon, commanding a view of all this wide plain to the north, east, south, and west. I noticed that the common barn-swallows were very abundant; and we also saw during the day ten or more gazelles, to some of which our men gave chase, but without success.

We reached Um el Jemal after a ride of about five hours. The ruins do not abound in columns and temples, like those of Kunawat or Gerash; still they are imposing, and make a peculiar impression upon one, because they stand alone in the desert. They are remarkable, in the first place, from the fact that they present only two prominent styles of architecture, namely, Roman and Christian, or Byzantine, and not half a dozen, as is so often the case in other places. They are remarkable,

again, because they afford a good example of an *unwalled* town. Indeed, in this respect they are very instructive. But the walls of the houses, in many cases, joined each



Church and Houses at Um el Jemal.

other, and this would give the appearance of a city wall separate from the houses. Such an arrangement would no doubt add to the facilities for defence. If there was no wall, there was at least a gate to the city. This was broad, and composed of four arches. When perfect, it was one of the principal public ornaments of the place. From studying the peculiarities of some Jewish cities mentioned in the Old Testament, I have been led to the conclusion that a city of importance might have its *gates* even when it had no *walls*. The Hauran ruins present a few other illustrations of this fact, besides the great city in the desert of which I am now writing.

The dwellings and edifices here were not huddled together. There has been no building and rebuilding on the ruins of former buildings, according to later Oriental style. The open spaces about the houses were large, and the streets were broad. At least two avenues ran through the city from north to south, one of which was one hundred feet wide, and the other nearly one hundred and fifty feet. Nothing appears crowded. Everywhere there is a sense of roominess. It must have been a city noted for broad streets, spacious avenues, large courts, fine gardens, and promenades. Consequently it would be a cool city, and no doubt delightful as a place of residence. Again, the houses, which were built of stone, are not only the finest but the best preserved of any that I have seen in the Hauran, or in all the country east of the Jordan. This is the best place to study the architecture of private dwellings of an early period, because the houses were originally of a fine order, and because they have been so well preserved. They were built on a generous scale. Some of them were three or even four stories high. I noticed that eleven or twelve feet was a common height for the ceiling in the first story, ten feet in the second, and in two or more cases the height of the ceiling in the third story was also ten feet. The doors of the rooms on the second floor as well as on the first were, as a rule, seven and a half or eight feet high. The rooms were not small, but spacious, that is, spacious for private houses. A number of those that I measured were ten by twenty-five feet, or twelve by twenty-four. There were, of course, both larger and smaller rooms than these. The roofs were supported by arches, and by increasing the number of these a long hall could be covered as well as a small apartment.

A common style of building seems to have been a group of houses with a wide space around the outside, and a

large open court on the inside. These courts were fifty feet by seventy-five, and sometimes larger. Stone stairs on the outside of the houses, facing the court, led up to the second and third stories. Many of these are in as good condition as if they had been built but a year ago. There are no decided marks of great antiquity. In the large reservoir before mentioned, there are some bevelled stones, with the fullest rough face. Very many of the stones of which the houses are built are simply split, and not faced at all; yet it should be observed that the splitting was remarkably regular. It was evidently at one time, and I should judge, for a long time, a prominent Christian city. I found remains of what I consider to have been three Christian churches. Further examination might bring to light others. One of these, at least, had a portico, and columns were lying about the front of it. In no other city east of the Jordan that I have visited do so many crosses appear on the lintels of the doors of private houses as here.

Then, again, the inscriptions are by no means the least important fact connected with these ruins. M. Waddington has published several Greek and Latin inscriptions from this place, and during my visit I found seven others which he has not given, besides several in the Nabathean language. Among those which M. Waddington has given, I find that one is in honor of M. Aurelius Antoninus. Another shows that the troops or garrison stationed here were cavalry, belonging to the Ninth Dalmatian Horse, who were under the command of one Julius, an officer attached to the court of the prince. They formed a section of the body of troops known as *Vexillarii*—veterans upon whom was conferred special honor. Possibly a hint may be obtained as to the character of the place by the kind and rank of the soldiers that were assigned to it. This inscription belongs, probably, to A. D. 371.

On the four faces of a square tower, seen in the illustration, belonging to a large building which may have been a monastery, are several inscriptions in Greek, chiefly of a religious nature. One is a fragment taken from the Twenty-first Psalm. Others contain the names of Uriel, Gabriel, and Emmanuel. Waddington refers to the use of the names Uriel, Gabriel, Raphael, and Michael, in the early Jewish writings. Four angels were placed at the corners of the throne of God, who were the genii of the four cardinal points. Uriel was the angel of the north; consequently his name appears on the north face of this tower. Gabriel is the name on the east face, and the edifice is put under the protection of these two angels.

Among the Nabathean inscriptions is one from a monument dedicated to the god Dusares, who was extensively worshipped in these regions.

I am sorry to state that the Arabs are every year carrying off the stones of this city to other places. As many as six men were at work while we were there, throwing down the walls and getting the long roof-stones, which were to be taken away on camels. Just before we reached the place, we met thirty or forty camels that had started with loads of stone from these ruins. It is easy to see how important inscriptions may be carried off, and thus valuable historical material forever lost. This practice of removing stones from one place to another has gone on for centuries. Indeed, it prevailed in Bible times; and we may be justified in concluding that the citizens of the Hauran possessed, in their day, much finer private houses than any which now appear among the ruins. It was on account of this plundering which I saw going on that I regretted so deeply I could not remain and complete a thorough archæological examination of the ruins at once. We took two photographs of the city, and made some measurements.

The place appears to have been deserted for centuries. I should judge that the desertion was sudden and complete. There are no traces of there having been any lingering, deteriorating remnant of people, or of any wretched subsequent inhabitants, to mutilate it, as is frequently the case in these large ruined cities. I noticed an interesting fact in regard to the pieces of pottery with which the surface of the ground here, as in all these ruined towns, is covered. In most cases one sees only the red pottery, but in Um el Jemal, the black was the prevailing kind, and the red decidedly the exception. There are but few places in Syria where the black pottery is made. In the first century, according to the Talmud, the black kind was considered superior to the red, and brought a much higher price in the markets; and, what is also interesting in this connection, a certain town in Galilee had a monopoly of its manufacture.

So far as I am at present aware, there are no means of knowing what the ancient name of this place was, or whether it corresponds to the "Beth Gamul" of Jeremiah xlviii., 23. This last supposition is suggested, I think, by both Dr. Porter and Mr. Graham, and, on the other hand, it is doubted or disputed by M. Waddington, Dr. Grove, and others. In the passage referred to, it is stated that "judgment is come upon the plain country," and in the list of eleven cities there specified, "Beth Gamul, Beth Meon, Kenath, and Bozrah" are mentioned. "Judgment is come," it is said, "upon all the cities of the land of Moab, far or near." The word for "plain" here is *mishor*, and the word for "far" is *rahok*, meaning "remote," "far away." But it is not known how far the country designated by *mishor* extended. If this word and Moab were used in Jeremiah's time with anything like the latitude with which such general names were used in later times, they could easily have embraced the country as far north as Um

el Jemal, and even Bozrah. If Bozrah, in the passage in question, corresponds to the place where we now are, which is doubtful, or at least has not yet been proved, then there would be no difficulty in making Um el Jemal, or "Mother of the Camel," correspond to the Beth Gamul, or "House of the Camel," of Jeremiah.

On our way home, as we had no guide, and paths do not exist, we took the wrong direction, and when we had ridden five hours we did not find our camp. We ascended a slight elevation, which commanded a view of a wide region. We had a choice of seven ruined cities which were in sight from where we stood; but, as night was rapidly approaching, even our effendi could not tell which was Bozrah. We made a guess, which proved a lucky one, and, after one hour and a half hard riding in the dark, we reached our tents in safety.

I have already said that the day was quite cool, compared with some weather that we have experienced, and I was glad that, in addition to my ordinary clothing, I had worn a thick worsted jacket under my coat. As we approached the ruins, the black, broken walls reminded me of the burnt portion of Boston, after the great fire of 1872. The color of the basalt rock of which these Hauran ruins are constructed gives one at first the impression that they have been blackened by fire.

CHAPTER VII.

Personal Experiences.

Camp at Es Salt. Situation. Ancient remains. Church of England mission school. Jesuits. Left alone with the care of the camp and two sick men. Friendly assistance of a native. Bleeding proposed for one of the sick. Difficulty in preventing it. Presents. Arab proverb. Native boy wishes to go to Beirût to school. The Hauran "desert" a fertile region. Former vine culture. Visit to Mount Hermon. My work in the desert. No rain. Our meals in tent life. Peculiarities of our cook. Partridges for our table. The process of "bagging" these game birds. The heat and its effect on our skin. Our baggage. Packing. Our muleteers and mules. The transportation business in Syria. Difficulty in copying inscriptions.

Es Salt, Tuesday, October 12, 1875.

SINCE we reached this place, late Wednesday night of last week, I have tried to work up my notes, but have been so constantly occupied with the care of the sick, and with camp duty, that I have not made much progress. On Thursday I went with Dr. Lewis of our party, to see if we could not get a room for Mr. T., in some building connected with the Protestant school, but found none that was suitable. It is impossible to make him comfortable in his tent; still it is the best place for him.

There are about seventy pupils in this mission school, which is under the care of the Church of England, and there

is also a Catholic school here and a convent. Just now our photographer, Mr. Dumas, is sick in this convent, where I visit him once or twice a day. He is a Catholic, and prefers the convent to his tent. Yet he sends to me to furnish him with chickens and such other luxuries as the town affords.

On Friday morning early, Dr. Lewis and Mr. Van Dyck, with the two engineers, left for Jerusalem. The latter will return Wednesday, *i. e.*, to-morrow night, while the others will proceed to Jaffa, and thence by steamer to Beirût. Consequently I am left alone with a large camp to look after, and two sick men to care for, with one of whom I have to watch day and night. Mr. Dumas does not speak English, but speaks several other languages, while the servant left with me speaks English only to a very limited extent. But from a merchant in the place, who was formerly a teacher in this school, and who speaks our language well, I have received assistance for which I am very grateful. From him I have learned many facts about Es Salt, and among them, that the place is not destitute of antiquities, although but few of these appear above ground. When digging for the foundation of their chapel, they came, ten or more feet below the surface, upon a perfect bath. This gentleman represented it to be as perfect as if new, with a fine, spacious room. He says that below other houses large stones have been found, and, as from his description they are faced and are without the bevel, I judge them to be Roman work. Also, about twenty minutes from the town, a workman who was digging in the side of the hill came upon columns, a section of mosaic floor, and other ruins, which indicated that the structure must have been quite elegant.

The present town lies in a narrow valley, and on the steep banks of the hills on both sides of it. Indeed, the houses rise one above another in such a way that they

appear to overhang the valley. On the north side, they extend nearly up to the castle, while on the opposite side, they go up about two-thirds of the distance, and the last third or the brow of the hill is covered with rows of old but very thrifty olive-trees. In the valley is the large spring or fountain, from which the inhabitants obtain their supply of water. The water is sweet, cool, and abundant.

On Sunday, Mr. Dumas sent up a messenger—a kind of village doctor—for the purpose of bleeding Mr. T. I told him that Mr. T. was very nearly dead now, and I did not think either his or Mr. Dumas' advice was good. Later in the day he came again and insisted upon doing what he had before proposed, and I had great difficulty in preventing him from accomplishing his object.

On Monday, two men came with a quantity of grapes, which they wished me to accept as a present. My servant had already purchased an ample supply, and besides, I could not make them the return which they would certainly expect, and hence I refused their offer. Obtained in this way, the grapes, or any fruit, would cost much more than if bought in the market. The natives and Arabs understand this, and, in fact, it is expressed in a proverb: "Ask a present where it is going, it replies, 'I am going to bring double.'"

The day before Dr. Lewis left, a young man came to see him several times about going to Beirût to enter the Protestant college there. He decided to go, and made his preparations; but in the evening before he was to start with the Doctor, his parents felt so badly, and their friends made the distance and the danger seem so great, that he decided to abandon the project.

Sheikh Fellah, of the Adwan Arabs, and one or two of his friends, are here to negotiate about taking us into their country, farther south. They have long smooth-bore flint-

ES SALT.



lock guns; in fact all the Druzes, shepherds, village people, and Bedawin have this kind of weapon, and it is a wonder to me where such numbers of them were made or came from.

While watching with my sick friend, I have been making some retrospective notes on our camp life and experiences in the country through which we have just passed. Since leaving cholera-stricken Beirût in August, we have crossed Mount Lebanon, snowballed each other on the summit of Hermon, and been scorched and half famished with thirst on the great plain of Bashan.

I hardly know which has surprised me most, the exceeding fertility of the country east of the Jordan, or the wonderful ruins which dot its surface. These plains burn up in summer, and in one sense the phrase "Hauran desert" is appropriate; at the same time, as generally used, it would mislead almost any one who has not visited the region itself. The finest wheat in Syria is said to come from the Hauran, while in the northern portions, where there are villages, the productions are varied and abundant. In the fields near the foot of Hermon, on the plains towards Damascus, in Jebel 'Ajlûn, and about Es Salt, the grape crop is a perfect marvel, both in regard to the amount produced and the quality of the fruit. Farther east, about Bozrah, Salchad, and on the slopes of the Hauran Mountains, are traces of ancient vineyards, which show the suitableness of the entire Bashan country for vine-culture. Neither in Europe nor California have I ever tasted sweeter or more delicately flavored fruit of this kind, nor seen clusters of such immense size as I have seen and tasted in Eastern Palestine.

On our way to the Hauran, I went with our photographer to Thelthatha, where there is a beautiful Greek temple in ruins, and besides two pictures of the temple itself, we took

one of Mount Hermon, which must be at least fifteen miles distant. Thelthatha is about three hours south-west from Rasheiya. On the summit of Hermon there appeared to be white patches, which, when visiting that point three days later, on Tuesday, September 7, we found to be large banks and fields of snow, from which small streams were issuing in many directions. The thermometer showed 72°, although there was snow all about us. Last winter but little snow fell, consequently the head of this noble mountain is not so white as usual. Besides these banks and fields of snow, the ravines are also full, and when one considers that probably these hills are honey-combed with vast caverns, one ceases to wonder that so many full-grown, icy-cold streams should burst forth from the foot of this mountain.

In addition to inscriptions, plans of ancient buildings, and drawings, we have secured a large number of excellent photographs of temples, churches, theatres, castles, columns, and other ruins, some of which have never before been visited by a photographer. These we consider an important trophy to have secured from the desert. Our small plates are nine by eleven inches, and our large ones eleven by fifteen inches.

One curious fact in our experience as Americans is that since Thursday, July 15, we have seen no rain nor even showers. That day, as we were entering the Bay of Biscay, we had rain; but on the Mediterranean, in Egypt, and in Syria thus far we have had none. At some points, however, there have been heavy dews, and our tents in the morning would be quite wet.

With regard to our camp experience, we had our breakfast anywhere between four and eight o'clock, to suit our convenience, according as we wished to travel far or not. Our dinner-hour was between six and ten o'clock at night, or as soon as our cook could get the food ready after the camp

was pitched. Our mid-day meal was a cold lunch, composed (counting all the different dishes we ever had) of water, bread, cold mutton, cold chicken, hard-boiled eggs, and sardines. But we never experienced such a state of luxury as to have all these at one time. Both the variety and quantity of our food were often extremely limited. Very seldom were we able to take our lunch under any shade. As a rule, we took it in the open field, sitting on a rock or on the ground. When we could find a fountain of fresh water by which to take it, we considered ourselves very fortunate. We not only sat on the ground, but we ate with our fingers. This is the easiest and most successful way in the world to cope with a chicken bone. But after riding a half or an entire day we never knew such a thing as a poor appetite. The driest crust of bread, the toughest old hen that ever lived beyond her time, or the most leathery piece of mutton that our cook ever provided for us, was eaten with the keenest relish. It is astonishing how a sharp appetite will flavor and sweeten and make palatable in every way the poorest food.

We had with us a native cook, whose peculiar doings it would require pages to describe, but one or two of his habits I must not fail to mention. Our food tasted, at first, of allspice. Every dish that he prepared tasted of it. We asked him if he used pepper, and he said yes. Then we asked him why everything tasted of allspice, and he replied that he did not know. We had him clean out our pepper box and can, and pound some fresh pepper, which he did. Still the taste of allspice remained. When we came to examine the box which contained what he assured us was unground pepper, we found that it was allspice, and not pepper at all, and we learned that our native friend who was directed to buy pepper for us at Beirût, thinking to do us a special favor, got allspice instead, which is entirely in accordance with

Arab taste. Where we would use pepper a native will use allspice, if he can get it. Then we had what I will call a tomato episode, which illustrates another of his peculiar habits. Our cook, like the people of this country in general, seemed to go on the principle that he could not have too much of a good thing, and hence he flavored every possible dish with tomato. Tomatoes were cooked with our mutton, mixed with sauce for the meat, stewed into the boiled rice, mixed with the batter in which the cutlets were fried, chopped up with the hash, put into the soup, stewed and poured over the mashed potatoes, and, if there was any other ordinary dish with which tomato could be mixed, it was sure to be done. These habits we found it almost impossible to correct in our cook, although he had previously had a little experience as a servant in the family of an American missionary.

Our genial friend and companion, Mr. Henry L. Van Dyck,—not being obliged to measure ruins, to take photographs, or to copy inscriptions,—has made himself very serviceable with his gun, in furnishing us, two or three times a week at least, with a dish of game. This consists usually of partridges. As the process of bagging them in this region, and in Syria in general, is peculiar, I will describe it in the language of Mr. Wright, who has had considerable experience in sport of that kind: "The partridge is a larger and stronger bird than the common partridge *(Perdix cinerea)* at home, and as game-laws are here unknown, the birds look sharply after partridge preservation themselves. An old cock, with good eye and voice, is generally stationed on a prominent rock, and, when danger approaches, he gives a peculiar cry of warning, and then slips down off the stone and runs from the danger, and all the partridges in the neighborhood follow the sentinel's example. They run about as fast as a common dog, and

the sportsman must go at the speed of a greyhound to overtake them. The usual and most successful method is to walk slowly towards the partridge till it disappears behind the rocks, then rush with all your might to the spot where you last saw it, and continue running till the bird rises. This it does with a tremendous screech and whir, and you must fire quickly or the bird is gone like a rocket. The natives conceal themselves about wells and springs, and slaughter the poor birds when they come to drink, and they sometimes employ a decoy partridge, in a cage, to call its free friends to their doom" (p. 382).

Our friends at home ought to see our hands and faces. After we had been in the desert a few weeks, we were of almost precisely the same color as the Arabs about us. The skin on the hands and faces of some of the party would burn and blister and peel off. Others of us would tan. I saw that my own hands were getting blacker and blacker. I had no looking-glass and hence could not tell about my face, but my companions would say now and then, "Well, you are about black enough!" The difference in the color between my hands and my arms was so great that I could scarcely recognize my own flesh. This is not an exaggeration. If a person wants to know what the word tan means, or may mean, let him not look in a dictionary, but expose himself for two or three months to a Syrian sun.

In some books relating to the East, much is said of "sun-dried bricks." I can now appreciate this phrase better than ever before. The heat here is so powerful and so long continued that bricks prepared in this way would seem to be almost as durable as those that are kiln-burned.

All our tents and baggage—including bedding and bedsteads, dining-room and kitchen furniture, provisions, skins of water, bags and boxes of various kinds, photographic apparatus and engineers' instruments, and frequently one

to three days' supply of barley for the animals—had to be packed every time we moved, and unpacked and everything put in its place whenever we camped. All these articles, so numerous and of such a strange variety, are always packed in a certain way, tied with ropes in a certain way, and at last loaded on mules and fastened there with ropes in a certain way; for, unless everything is done according to rule and done thoroughly, the load will get loose and fall off; but when the goods are properly packed and loaded, there is then but little danger of this happening, even when passing over the roughest mountain roads. After all the packages were properly arranged and tied up into suitable bundles, it was no small task to load these upon the mules. It ordinarily took our men two hours to pack up and load, ready to start. This kind of work is a special art. Men have to be trained for it, and a good muleteer will always command good wages. A great deal of the merchandise which passes between Beirût and Damascus is still carried in this way, although freight wagons are run between these two cities. In general, however, all the transportation in Syria is done by means of mules, donkeys, and camels. Strong pack-horses are sometimes used in place of mules. That all the business of this kind in the country should be done with pack-animals is a fact of no small interest. Such freight trains or caravans are often made up in Beirût or Damascus and sent far away to Mosul and Bagdad in the Euphrates valley, a distance of two months or more across the desert. In the settled portions of the country, the surplus product of apricots, raisins, wine, nuts, olives and olive oil, barley, wheat, tobacco, potash, and wool, not to mention vast quantities of raw silk, amounts to several million pounds' weight a year for each of these articles, except the silk. All this is taken to the seaport markets on the backs of animals. There is

enough carrying trade to make the business very profitable so long as animals are the only means of transportation, but there is not enough, and probably there will not be for generations to come, to justify the building of railroads.

In regard to my own special duties, I speak from experience when I say that the work of an archæologist in this country is by no means easy. In towns that are inhabited, one must first be sure of protection. If the good-will of the sheikh is obtained at the outset, there is then but little danger. This could generally be accomplished by patience, and especially when we were able to render him, his family or friends any medical assistance. Yet in some places the people are very fanatical, and put all sorts of obstacles in one's way, even if they do not dare resort to violence. It may happen that the sheikh will attempt to protect the explorer, and at the same time connive at his people while they steal from him and hinder him in his work. Usually, however, after waiting a little, all parties become conciliated, and the explorer is taken wherever he wishes to go. In ruins that are not inhabited, no obstacles of this kind are met with. The mutilating and rebuilding, which have gone on for centuries in these old cities, have mixed up and scattered in the strangest way the relics of antiquity. I have had to go into dark holes, crawl about filthy underground goat-pens, search the rooms of private houses that were equally filthy, climb up towers that threatened to fall, or over great piles of stones where a tumble and bruises were not the exception; hang by my legs with head down from some window in order to copy an inscription that had been built into a wall, lie at full length on my face among thistles and thorns and in the dirt, with the sun at 95° or 100° Fahrenheit in the shade pouring down upon my back; and finally to search carefully the graveyards, for the Arabs take inscribed stones wherever

they can find them, without any reference to what their inscriptions may be, to mark the resting-places of their friends. Indeed, I have found several interesting Greek and Latin inscriptions still doing service as monuments at the head of some Arab's grave. Inscriptions on the headstones of such graves are, however, the exception in the country east of the Jordan, but the headstone is generally different from the common ones used for curbing the grave itself. Sometimes a piece of plain marble, a small section of a fluted column, or a fragment of a sculptured stone serves instead of one that is inscribed. Cufic and Nabathean inscriptions are frequently found in connection with the stones about some of these graves. On the whole, this work in many respects is not very neat, nor is it always safe, and often it is unpleasant on account of filth. Yet there is sufficient excitement about it to stimulate one to persevere, and gather as far as possible all facts and records, whether inscriptions, sculptures, measurements of massive stones or styles of architecture, which throw light on the origin and history of these numerous ancient cities. As a partial compensation, one gets, by thus going about in towns that are inhabited, a good idea of what Arab homes and houses are, and also some little insight into Arab life.

With regard to inscriptions, no matter how thoroughly an explorer may glean, new ones are likely to be brought to light every year. Some old ruin will fall down, a house or fountain will be repaired, perhaps a mill built, so that new stones are dug up, and thus inscriptions not before known appear. Hence it happened that in a number of places where M. Waddington had been and made very thorough work in collecting inscriptions, I found from two to ten additional ones in each place, which he had not seen. For instance, at Gerash, one long, beau-

tiful Greek inscription of seventeen lines, in excellent preservation, was dug out of the ground only last year by a man who was making a race-way for his mill. I copied it, and also took a good paper impression of it. These impressions, or "squeezes," as they are sometimes called, are made by means of paper, which is moistened and laid upon the stone, after it has first been cleaned, and then pressed with a cloth until the impression is perfect. It is then allowed to remain a few minutes, when it is taken off and carefully dried in the sun. It can afterwards be packed and transported without injury.

CHAPTER VIII.

Sick in the Desert.

Hardships. Great heat. Guarding camp unnecessarily. One member of our party taken sick. Poor water. Rushing of our animals to quench their thirst. No comforts for the sick in the desert. Sending to Jerusalem for a palanquin. Terrible sirocco. Travelling all night. Jordan lined on both banks with Arabs. Amusing incidents in crossing. Friendly aid of the Arabs. Going up to Jerusalem. Painful journey. Quarters for my sick friend at the Mediterranean Hotel. Kindness of Mr. Hornstein and Dr. Thomas Chaplin. Palanquins costly vehicles. Fevers very dangerous. 'Arak el Emîr. Hyrcanus's palace. Caverns, large apartments, and stables excavated in the rock. Great reservoir. Josephus's description. Traces of battering-rams. Points where excavations should be made. At Jerusalem. Incidents of my all-night ride when returning to Moab.

Mediterranean Hotel, Jerusalem,
Tuesday, October 19, 1875.

LAST night I slept finely, and a soft, clean bed seemed a greater luxury, I believe, than it ever did before. There are only a few people in the hotel at present, and the quiet of this house is in striking contrast to the noise and confusion of camp life, where dogs, donkeys, Arabs, and muleteers appear to combine to prevent sleep as far as possible. The last few days have been exceedingly trying, and I am here on a strange errand. From Bozrah,

through Dra'a, Remtheh, Gerash, to Es Salt, the heat was very oppressive, the thermometer showing on different days as high as 85°, 87°, 90°, and 93° in the shade. The nights, however, have been quite cool. Owing to the unwise arrangement of one member of the party, who obstinately insisted that we ourselves should guard our camp at night when it could have been done for a few dimes by the Arabs, one gentleman, Mr. T., while performing this duty, took a severe cold which produced serious and almost fatal results.

The water at Remtheh was very poor, and had it not been for some friendly Turkish soldiers, who aided us in obtaining it, we should have had none at all. The morning of the day that we left this place for Gerash, our animals had no water, nor did they, or we ourselves, have any until near sunset, although our march was about eight hours for ourselves and about ten for our mules, and the thermometer was 87° in the shade. When at last we found water, it was a dirty, stagnant pool, hardly eight feet in diameter. Our dog Jack plunged in, and was the first to take a draught of it. Our animals were frantic and entirely unmanageable until, having crowded and almost tumbled over each other in their efforts to reach the water, they had quenched what must have been their burning thirst. Then came our turn. We all drank freely. I fancied I never before was so heartily thankful for any blessing as for the two or three glasses of the muddy, dirty stuff which I drank here. But half an hour beyond this place, and only a few minutes from Gerash, we found a small spring of cool, fresh, delicious water, where, of course, we drank again. That night our friend could not sleep on account of the pain in his body and limbs, and the next day he was down with fever. Then came delirium, which lasted two weeks. The fever raged with great violence. The tongue and throat became so swollen and parched that we could not under-

stand what the sufferer said. As Gerash was uninhabited, and our camp supplies were very limited and not at all suited to the wants of a sick person, we must push on or our friend would die. By slow marches, with long intervals of rest, we reached Es Salt, thankful that our friend had survived the fatiguing journey.

Although Es Salt is quite a large place, with a Turkish garrison, it affords, after all, but few comforts such as a very sick person needs. Milk was almost the only thing that we could get for our friend, and sometimes our muleteers had to take it from the shepherds by force, because they would neither give nor sell us any, claiming that as they were keeping the fast of Ramadan, they needed it all for themselves. Besides, it became necessary for our camp to move on, and the sick man must in some way be conveyed to Jerusalem, where he could have proper treatment and care. We sent to Jerusalem for a palanquin, in which he might be carried. The one we hoped to get was in Jaffa, and a new one had to be constructed. Those in charge of it left on Saturday afternoon, and by travelling all the time, including the night, reached Es Salt at six o'clock on Sunday evening, October 17. As soon as the men and animals had rested a little, we put our friend into his box, on as comfortable a bed as we could make, and at nine o'clock started on our long, tedious journey for Jerusalem. For two days and nights previously we had had a terrible sirocco, and on the day we left Es Salt the thermometer was 93° in the shade, and that night, as we passed down Wady Sh'aib, the air was like that from a heated furnace. Besides the sick man and myself, I had a sheikh of the Adwan tribe as guide, a muleteer, one servant, and the three men who came with the palanquin.

A palanquin for a sick person is a box in which a bed can be made. One side is opened when the person is laid in,

and is closed again and fastened. The box has a roof and a window, sometimes one at each end, for light and ventilation. It is fastened to two poles, which project both in front and in the rear of the box, and between these projecting poles, at each end, a mule is made to walk, to whose saddle the poles are attached. The mule in front can see well enough, but the one behind has a hard time, because his face is close to the rear end of the box, and only the best and most sure-footed animals are selected for that difficult position. Even then he is liable to stumble a good deal, to bruise his legs, and, what is worse, to shake and jar the sick person. The sick man would roll from side to side, which would cause the palanquin to turn, so that often two men, and always one, had to walk by the side of the box to keep it steady. Sometimes it would strike against a projecting rock or the branches of a tree, and be almost upset. The path, which was an unusually good one for Syria, often went along the edge of a precipice, with ragged rocks above, and the wady, now become a frightful gorge, hundreds of feet beneath. What if the mules should make a misstep here! Such was always my thought as I watched the palanquin and the men steadying it while passing those dangerous places. We were, however, providentially spared from any such accident and its consequent calamity. We stopped but once during the night, except to give our friend water, and that was only for twenty or thirty minutes, in a narrow place, to let a long procession of camels and mules pass. The moon was bright, and giant hills, massive rocks, and deep, dark gorges with the water rushing at the bottom, dense patches of oleanders along the banks of the stream, with here and there the fire of a Bedawin encampment, made up the scenery along the route of our night-march, until we reached the Jordan, at half-past six in the morning. It had been a long, anxious night.

Here a strange scene presented itself. Hundreds of camels, mules, donkeys, men, women, children, and dogs were crossing the river, and both banks were covered with people, animals, and baggage. The current is quite rapid, and the water came within a few inches of the back of the horse which I rode. The Arabs strip naked and carry over the most of their goods on their heads. Camels generally carry their own loads; as, however, they are not sure-footed, several men usually go with them on each side to steady them and prevent their falling. I saw one poor camel, for which the current was too strong, lose his footing and go down, and as his load was heavy and strapped tightly to him, it went to the bottom and his feet stuck up out of the water. Then there was a commotion; men and women screamed, and twenty naked Arabs, yelling with all their might, plunged in for his rescue. His load was cut loose and the frightened animal saved from drowning.

We made a litter on which we put a bed, and on that tied our friend. A dozen naked Arabs took the load, and, holding it above their heads, bore it safely across. It was a strange sight, both comical and interesting. The Arabs shouted and sang, but they kept fast hold of their precious burden. Here were wild men of one race, taking the kindest care in their power of a helpless fever patient, a stranger, belonging to another race. There were no civilized comforts to be had; but these Bedawin offered the best of their rude comforts to help the sufferer, and did it with a heartiness that would have been commendable to persons in any Christian land. The sick man, although half dead, could not help laughing as the men laid him down on the western bank. The Arabs rejoiced with the rest of us when the difficult task had been safely accomplished, and expressed their delight by many emphatic exclamations of thanks to God. About us in the bushes were many Arab

men and women, most of whom appeared to be trying to dry their clothes which had become wet while crossing the river.

It took us one hour to get across the Jordan, and we rested in addition half an hour more. In Jericho, one hour and a half from the Jordan, we rested two hours. Then we came up to Jerusalem, where we arrived at seven o'clock on Monday night, having been twenty-two hours on the way, during eighteen of which we were actually travelling. The men with the palanquin had no rest, except the two hours or so at Es Salt on Sunday night, for more than forty-eight hours; and, as they had no covering for their limbs and were obliged to walk beside the palanquin to keep it from upsetting, their legs were often bruised and torn by the rocks and thorns.

Our journey from Jericho to Jerusalem was really the most fatiguing of the whole, on account of the oppressive heat. The thermometer showed 110°. For miles the road is cut through limestone rock, and the reflection of the sun's rays upon this white surface would almost blister my face. Often I was obliged to close my eyes for two or three minutes at a time, because the glare was so painful to them. Both men and animals suffered very much. But my anxiety for the poor sick man in his box surpassed anything that I suffered physically. Sometimes I hardly dared look into his box, fearing that I might find him dead. He told me, after we arrived in Jerusalem, that he had suffered terribly that day, and yet he never complained. I wonder that he survived the journey. Here in Jerusalem I found him comfortable quarters in the Mediterranean Hotel, and placed him under the care of Dr. Chaplin, who is well known, not only in Syria and England but in America also, for his kindness as well as his medical skill.

Fevers in this country are ugly things for the system to grapple with. They hold on persistently and leave the body weakened for a long time. Dr. Chaplin tells me that the great danger in cases of Syrian fever is of a relapse. A patient will appear to be gaining, when a relapse will occur suddenly and the patient die. He says this is true of a majority of cases of this kind, and hence the disease is considered very fatal. The gentleman just referred to, and Mr. Hornstein, of the Mediterranean Hotel, have told me something about the cost of palanquins, in addition to the personal experience I have just had. The palanquin and men to bring the sick man from Es Salt to Jerusalem, together with the fees, cost seventeen napoleons, which is equal to sixty-eight dollars, gold. Physicians' charges, when the full charge is made, in Jerusalem, are two dollars, gold, for each visit. On one occasion, a person was taken sick in the Jordan valley, and fifty napoleons, that is, two hundred dollars, gold, were paid for men and a palanquin to bring him to Jerusalem. Sick people are sometimes taken in palanquins from Jerusalem to Jaffa, that they may there take the steamer, and the usual charge for such service is about thirty dollars, gold. Hence to be sick in this country, especially in the desert, is not only attended with unusual danger, but also with great pecuniary expense.

JERUSALEM, Sunday, October 31, 1875.

On Wednesday, October 20, I made preparations to return, and towards night started with my Arab sheikh and one servant for Hasban. It was a long and tedious ride, but I reached our camp early Thursday morning.

On Saturday, October 23, having come up from M'ain, Nebo, and Hasban, we camped at 'Arak el Emîr, where we spent Sunday, the 24th. In Wady Sîr, which runs past

these ruins, there is an abundance of water, and a wealth of oleanders along its banks. The ancient name of this place was Tyre, and the account which Josephus ("Antiquities," xii., 4, 11) gives of the building of this castle is interesting,



Hyrcanus's Palace at 'Arak el Emîr.

and his description is, so far as it goes, very accurate. These ruins are among the most interesting in Syria. Here are some of the largest stones that I have seen east of the Jordan, outside of Baalbec and Bozrah. Here was also one of the largest reservoirs in the country; it was almost a lake, and when full of water, ships could easily have floated in it. Nowhere else have I seen a wall of such strength as the one to the south and east of this reservoir. At several points on the north and west sides there appear to have been small houses, places with columns and open sides and roofs, where a few persons at a time could sit and enjoy a

view of the water and castle. This building, or palace, which faces the east, was remarkable for its strength and beauty, and likewise for its unique situation. It measures from north to south one hundred and twenty-four feet, and sixty-four feet from east to west.

Some excavations ought to be made here, and the necessary ones could be conducted without any very great expense. Shafts should be sunk at various places to find the bottom of the reservoir, and especially at the south-west corner, by the wall which there supports the hill; two or three cross-sections should be cut through the causeway leading from the castle to the stables in the rock, to the north of the town. The ruins of the public buildings and private houses, on the high terrace in the north-east quarter, should be thoroughly examined. There is here a flight of steps, cut in the rock, leading down on the east side of the terrace, towards the wady. At this point I noticed ornamental work on many of the stones. The caverns, reservoirs, stables, and all the rooms that have been excavated in the rock, should be measured and plotted. Some of them are half full of goat-dung, and in others the Arabs store their *tibn*, or chopped straw. The aqueduct by which the reservoir was filled should also be traced. This, at points where I found it, is of stone, each stone or section of the trench having a bottom and two sides, with ends nicely fitting each other.

I am in doubt whether the causeway leading from the castle to the upper terrace in front of the stables was used as a road, or whether it served in some way to bring down the water from above. It may have served both purposes; and by cutting cross-sections, as I have proposed, this question could, no doubt, be determined. Along this causeway there runs a line of stone posts, in each of which, near the top, there is a hole as if for a railing. The place is one of

unusual interest, and I can do no better than supplement this meagre account of it by quoting from the description of Josephus, to which I have already referred. He says: "Hyrcanus erected a strong castle, and built it entirely of white stone to the very roof, and had animals of prodigious magnitude engraven upon it; he also drew around it a great and deep canal of water; he also made caves of many furlongs in length, by hollowing a rock that was over against him, and then he made large rooms in it, some for feasting, and some for sleeping and living in. He introduced, also, a vast quantity of water, which ran along it, and which was very delightful and ornamental in the court. But still, he made the entrances at the mouth of the caves so narrow that no more than one person could enter by them at once. And the reason why he built them after that manner was a good one: it was for his own preservation, lest he should be besieged by his brethren, and run the hazard of being caught by them. Moreover, he built courts of greater magnitude than ordinary, which he adorned with vastly large gardens; and when he had brought the place to this state he named it Tyre. This place is between Arabia and Judea, beyond Jordan, not far from the country of Heshbon."

The figures of which Josephus speaks are still visible on the stones, both those that remain in position, and those that have fallen. They all appear to have been bruised, and this, no doubt, was done by battering-rams. The illustration is of the front or east wall, at the north-east corner. The stones are from fifteen to twenty-five feet long, seven to ten wide, and about three feet thick.

It is hardly probable that the caves which exist here were excavated by Hyrcanus. There can be little doubt that, for the most part, they were natural, since they are common in limestone regions, and that they had always

been occupied, either by peaceable inhabitants or by robbers. Hyrcanus may have enlarged them in fitting them up for his residence.

One of the most interesting features of these caves at present is the long stable, lined with mangers dug in the rock, with a hole by the side of each, through which the rope that fastened the animal was put and tied. I did not count these mangers, but Dr. Tristram says there is stabling here for one hundred horses ("Land of Israel," p. 520).

On Monday, the 25th, by an unusually long and hard ride, we came through from 'Arak el Emîr to this city; but our camp did not arrive till after nine o'clock at night, and we did not get our supper so as to go to bed before twelve o'clock.

As Dumas' special work was done, he decided to leave the party, and went yesterday to Jaffa, intending to sail thence to-day or to-morrow for Beirût.

On Thursday forenoon, the 28th, our camp with the two engineers started north on its way home, while I expect to remain here a few days with our sick friend, and, as soon as he is able to endure the journey, to go with him to Beirût by steamer.

The fast of Ramadan is at an end now, and a number of guns have been fired from the old fort near the Jaffa gate. But the dogs in the streets form the most effectual nuisance for disturbing one's slumbers; and I judge that they must sleep all day, since they bark and howl all night.

Pastor Weser, of the Lutheran church here, I find a very pleasant man, and well informed on the antiquities of Jerusalem. Dr. Chaplin also is exceedingly cordial and friendly, and his interest in the excavations which Captain Warren carried on here, and also in the English survey of Western Palestine, makes his acquaintance par-

ticularly valuable. Speaking of the dangers from highwaymen he said that on the second night after I left Jerusalem for Moab week before last, the keeper of the ferry on the Jordan near Jericho was murdered. This would have been on Thursday night, for it was on Wednesday night, as I have before stated, that I crossed the river about midnight, with my servant and Arab sheikh. When we reached Jericho, we delayed two hours or more waiting for the moon to rise, for my men and the people at the khan said it would be very dangerous trying to cross the river in the dark. Dr. Chaplin says that the work I have done during the past fortnight, including the all-night rides, is enough to kill any man, and he wonders that I am alive.

CHAPTER IX.

ON THE WAY TO THE FIELD.

Preparations and outfit for the expedition. My companion. Leave-taking of friends in Beirût. The Phœnician coast. Ancient ruins. Dr. Eddy and family in Sidon. Old tombs and iridescent glass. No Roman roads in Western Palestine. Soldiers, guns, and cattle. Ras el 'Ain. Hiram's tomb. Route to Tibnîn and Hunîn. Darkness and storm. Goat-pen a luxury. Wheat-fields. Assyrian sculpture. Fine old castle at Hunîn. Route to Safed. Violent storm. Suffering of men and animals. In a coffee-shop at Safed. Camp arrives at midnight. Loads lost. Two hours' sleep in a khan. Examining the place with an officer. The attack on Lieutenant Conder's party. Down the mountain to Gennesaret. Camp at Tiberias.

CAMP AT TIBERIAS, Sunday, February 20, 1876.

IT is no small task to prepare for an expedition that is to occupy several months, and is intended to operate in a desert country where are only wandering inhabitants, who have little or nothing to sell that civilized men wish to buy; but, after a week or more devoted to this work, our preparations were complete, and we left Beirût on the morning of Tuesday, February 15, 1876. Drs. Post and Van Dyck, Professor Lewis, the Rev. Dr. Thomson, also Mr. Edgar, our Consul, and others, bade us good-by, and said they confidently expected that our expedition would be

productive of valuable results as regarded the special work of our society. Mr. Henry L. Van Dyck is my interpreter and companion, and we have three muleteers, Bishara, Abdullah, and Faris, besides Halîl, our cook, and Tannûs, our servant and general assistant. We have in all thirteen animals, but three of these belong to our muleteers, and are brought along by them at no expense to us. We have also two dogs, Jack and Shag. Of these, Jack is an old traveller, having been through the Hauran with us in 1875. He is, however, rather delicate, with tender feet, a kind of gentleman dog, by which hardships are not easily borne. Shag is younger, has a happy disposition, and does not show fatigue like his mate. We have one large tent for sleeping and work, and one cooking-tent, besides a small shelter-tent for our men in case of storms. For the most part, however, the muleteers prefer to roll up in their blankets and lie down among the animals.

Mr. Henry W. Thomson accompanied us as far as the river Ghadîr, one hour and thirty minutes from Beirût, regretting that he could not accompany us on our expedition. On the hills north of the Damûr, the village Mu'allakat ed Damûr appears to good advantage. It is a prosperous Christian town, and its wealth consists chiefly in mulberry trees, which cover a good many square miles. The silk crop is by no means a certain one, and sometimes is wholly lost, for, just as the tender leaves begin to shoot forth, a sirocco comes, and the leaves all turn black, which ruins the crop for that year. Siroccos, severe enough anywhere, are said to be unusually so at this point of the coast. After crossing the Damûr, we lunched on a beautiful grass-plot, exactly where I had lunched with a party in 1869. About Khan Khulda, two hours from Beirût, are some old foundations, and there are traces of important remains below the surface, as, for instance, where a winter

torrent has left one side of a high bank exposed, in which are columns, squared stones, and a number of sarcophagi. This place is supposed to be the one mentioned in the "Jerusalem Itinerary" as the Mutatio Heldua. In the hills at our left were some wheat-fields, beginning to be green, and some groves of pine. If these mountains could be covered with forests, as, no doubt, they once were, they would be remarkably picturesque and attractive. This coast is fertile, and even the sand clear to the water's edge is capable of bearing trees.

Along the coast, near the water, are numerous quarries whence stones have been taken to Beirût. The rock is a coarse sandstone, and is very soft. It is easily cut, but, upon exposure, hardens and becomes very durable, and will then also resist the action of rain, which is not true of the stones in a new house. Just north of Sidon is a stream called El Kamlet, and on the south of the city, near where we camped, is another called Barghût, the first meaning "louse," and the second "flea,"—significant names! We had a pleasant call in Sidon on the Eddys, all of whom were at home. From the top of their house, where we were about sunset, the view over the Mediterranean was fine, and, indeed, the sea has been calm all day, and its surface beautiful, dotted at intervals with boats and the larger native craft. We visited the school and church belonging to the mission, and saw something of what these noble workers are doing towards redeeming this city and the region about it to civilization and Christianity.

Near our camp there had been a good deal of digging among the ancient tombs. New sarcophagi are frequently brought to light at a depth of ten or fifteen feet below the surface of the ground. It is near here that the sarcophagus of Ashmanezer, with its valuable inscriptions, was discovered in 1855. A good deal of iridescent glass,

and some copper implements of various kinds, are frequently found in connection with these tombs.

One hour north of Tyre, we crossed the Litany, which in its lower portion is called, however, Nahr el Kasimîyeh. It is the third river in Syria, the Jordan being first in size and the Orontes second. At the mouth of this river is a broad, fertile plain, where rich crops will almost grow of themselves when the seed is once planted. The air was delightful, and the fresh, light breeze from the sea very invigorating. The sunset was all that painter or poet could desire — gorgeous pictures of amber and gold along and above the horizon. Over the stream Abu el Aswad, two hours north of Tyre, is a perfect Roman arch spanning the channel. It is a surprising monument of ancient engineering skill. To the north and south of it for a considerable distance, and, in fact, at various points along the coast, are traces of a Roman road, of which, as far as I am aware, there is not a single perfect section remaining. The ancient curbstones appear at some points, but the stones of the road-bed which one sees to-day are modern work. A good Arab or Turkish road is almost impassable in its best condition, while a Roman road was paved with flat blocks, along which horses could trot. On an Arab road, it is a feat for a horse to go along at a slow pace without breaking his legs. What an active scene this road must have presented twenty centuries ago, when it was thronged with chariots, carriages of travellers or pleasure parties, trains of merchandise, and companies of Roman soldiers!

We passed one drove of cattle, numbering about fifty. Cattle here are smaller than with us in America, but these were in fine condition, and, I am sure, would receive a premium, even if they were to be driven into Brighton market. Along the road was a small company of soldiers

making their way to the garrison at Acre. We passed them half a dozen times. They would push ahead and lie off in the shade, and when we passed would overtake us again. They did not seem to be in a hurry. I judge they do not intend to kill themselves for a government from which they receive almost nothing. They were armed with Winchester rifles, and took considerable interest in our weapons, of which we have a variety. El Khudr, the name of a *wely* near the shore, and an old khan beside it, occupy the site of the ancient Zarephath or Sarepta, but the modern village Surafend is in the hills back of the plain. It was removed from the sea-coast for the sake of defence. Near here are some ancient remains. Three hours before reaching Tyre, we turned aside to the hills, in order to examine some very interesting tombs, which, no doubt, date from an early period. Near them I found a fragment of a Greek inscription, of which the letters were finely carved.

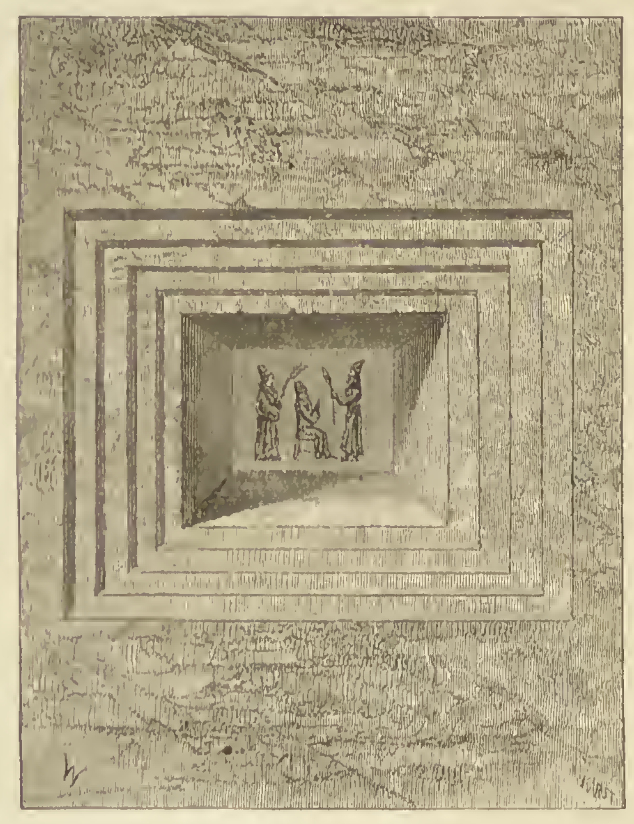
I have made one interesting discovery, namely, that my horse will allow me to fire from his back. This is a great convenience, for by this means I can get much nearer to large wild birds than I possibly could on foot.

We examined Ras el 'Ain, the tomb of Hiram, and passed the village of Kana on our way to Tibnîn, which we reached in three hours and twenty-five minutes from Hiram's tomb. Towards night, after leaving Tibnîn, it began to rain, and by six P. M. it was perfectly dark. Our servant who was with us had been over the road and thought he knew it. Doubtless he did so in fair weather and in the day-time, but we soon got out of our way in the darkness and blinding rain, and it would be difficult to say how far we wandered. At length, we saw a light in a valley below us, and, after a rough scramble down

over rocks and bushes, Taunûs reached the place, which proved to be a small camp of Arabs, and a man came who guided us to Hunîn, the point which we wished to reach. I wonder we did not break our necks and limbs and the legs of our horses in trying to reach the castle, but the feat was accomplished without serious accident. Our camp was not there, and, had it not been for a friendly shepherd whom we roused from among the ruins, our case would have been desperate. His goats were in one of the best preserved apartments of the castle, and these he removed to another and gave up the first for our use. It was open at one end, and the other end had a hole in it six or eight feet square, through which the rain and wind poured. But here, in this goat-pen, we were not exposed entirely to the mercy of the elements, although the prospect for the night was dubious. Towards midnight our camp arrived, and, with our lights, we found a sheltered place where one tent could be pitched. As, fortunately, our mattresses were not wet, we made our beds, and had a plain supper, so that we lay down to sleep about one o'clock. Our animals and men found shelter in the goat-pen already referred to, and where for some time we ourselves expected to spend the night, wet, cold, and supperless.

The fountains at Ras el 'Ain are some of the most remarkable in the country. There are no springs or streams in the plain behind them, and the water is raised to the necessary level by artificial embankments or walls. These are very massive, and are thickly overgrown with vines and bushes, which give them the appearance from a distance of natural mounds. The water bursts directly from the ground, and must come from natural but concealed reservoirs at some distance among the hills. The top of one of these fountains is

twenty-five feet above the plain and is sixty-six feet in diameter, and the copious stream flowing from it affords an excellent water-power. Two mills stand on this stream,



Assyrian Sculpture in the Rock. Near Tyre.

while the stream from one of the other fountains is conveyed in aqueducts to the plain. It is not known when these fountains were built, nor is the depth of water in them ascertained. The natives, in reply to our question, said, "God only knows how deep it is."

The most forward wheat I have yet seen we passed just east of these fountains. It was about knee-high, but all this vast plain is covered with evidences of the marvellous fertility of the soil about this ancient and beautiful city.

At Hiram's tomb there appears to have been an old Phœnician burying-ground, and many sarcophagi containing treasures and relics of antiquity are found also about Kana, a Christian village two hours farther to the east.

Half an hour beyond Kana, at the entrance of the gorge through which the road to Tibnîn winds, I observed a hole in the face of the rock two hundred or more feet above the road, and climbed to it. The hole proved to be an artificial one, five feet seven inches by four feet seven inches square, and thirty-two inches deep. It is of singular form, consisting of no less than five different recesses let into each other, like a nest of boxes. The last, or inmost and smallest, is thirty-three by thirty-two inches in size and twenty-six inches deep. I found no trace of an inscription, but on the back wall of the chamber is a sculpture, consisting of a sitting figure with one person standing behind it and two standing before it. The one behind is holding over the head of the sitting figure a fan. These figures stand on a platform which is raised two inches above the floor of the chamber, and above their heads is the common Assyrian winged circle or globe.



Section of Rock, showing Assyrian Sculpture. Near Tyre.

This, however, was imperfectly carved, or else it has been defaced, hence no attempt has been made to restore it in the accompanying illustration. It is quite a problem how these could have been carved in this hole, for a workman could do no more than get his head and shoulders in, to say nothing of cutting figures with

chisels. Tools at least three feet long would have been required, which one person must have held while the other applied the hammer. But with all the inconvenience of working in such a place, the sculpture bears traces of having been well executed. The Assyrian origin of this sculpture is undoubted, and as such it is a monument of great interest as indicating one of the routes pursued by the Assyrians on their way to the sea-coast, when they came from Damascus past the great fortress at Banias. Another route would be the great thoroughfare from Banias to Sidon. The only notice which I have seen of figures in this vicinity is that of Porter's "Hand-book," in his route from Safed to Tyre, and again under Tyre and the tomb of Hiram. Dr. Porter quotes from Hon. Roden Noel, "Vacation Tourists," 1860, who found somewhere in this region figures which he considers to be Egyptian, and states as follows: "The agathodæmon over the whole group is unmistakable; there is Disk, Uræus, and wings." But the distance from Kana and the direction, as well as its proximity to a village, Mera'ah, make it doubtful whether these are the figures which Mr. Noel saw. There may be others in these walls of rock, and, indeed, Dr. Thomson has given representations of some sculptured human figures from this immediate vicinity, which "were probably cut by Phœnician artists" at a very early period (Vol. I., p. 288).

The Wady 'Ashûr, which we followed up, is wild and picturesque, containing traces at many points of an ancient road, and the ascent, for the most part, is gradual and easy. Fifteen minutes before we reached Tibnîn, we could look back down Wady 'Ashûr, and see Tyre in the distance on the sea-coast, and much of the plain back of it. Before reaching Tibnîn, there is a rectangular castle, or khan, with round towers at the four angles. It is called El

Husn, which means simply "the fortification," or "the castle," or something equivalent. The village, which is large, lies between this khan and the castle proper. The latter stands on a sharp hill several hundred feet above the village, and commands, from its summit, a fine view of a wide and rich country, which possesses numerous villages. Except that the hills are not covered with forests, one might easily imagine this region a part of New England. The hills, the fertility, the cultivated fields, and the fine herds of cattle and horses and flocks of sheep, indicate unusual prosperity.

Our sleep at Hunîn was sound, although we got at it rather late, and under circumstances very unfavorable to rest. We had the satisfaction of knowing that our faithful animals, although a little cramped for room, were comfortable in the goat-pen that I have described. I spent two or three hours in examining the ruins of this place, and especially of this famous castle, and my regret is that the cold and wet prevented my doing the work more thoroughly.

We left at half-past ten, passed Mes (or Mas) in one hour and fifty-five minutes, and in one hour and thirty-five minutes more were at Kedes. From some points along our route we had a splendid view of the Huleh plain and the country to the east of it, but a good deal of the time heavy clouds hung in that direction, cutting off our prospect, and, after passing Kedes, these clouds thickened into a violent and blinding storm of rain and sleet. On Wady 'Uba, where is an Algerine village, our path led along the brow of the ravine, whose sides were almost perpendicular, and dropped down to a depth of several hundred feet. As the path was clay, our position was dangerous, for the slightest misstep would have carried us to the bottom. No such thing as recovering ourselves would have been pos-

sible after once being started. Fortunately, we escaped on that side; but on the other, where the bank was only thirty feet high, two mules went down before my eyes. I did not expect they would breathe or kick again; but the ground was soft, and they were not injured. It took a long time to get them righted. The loads had to be brought up the hill to the path by our men, and the animals reloaded, and this in a cold, driving storm, and with only wet clay earth to stand on, was no easy task. The storm came in gusts, at intervals of twenty minutes, all the afternoon and evening, and sometimes they were so severe that our horses would turn around with their heads away from the storm, and we could not possibly urge them on. Our men, thinly clad at best, as muleteers always are, were half frozen, and I did not know but they would perish. My *'aba* paid for itself during that one storm. This is a native cloak, for which I paid five dollars, and, while it did not keep me warm, it kept my person dry above my knees. I put on extra clothing in the morning, but, protected as I was, I have seldom suffered so much, even when I have been exposed to our violent winter storms in New England. After some hours, which seemed as long as weeks, were spent in stumbling and slipping over the rough, clayey, and unknown roads, we saw some lights, and with a good deal of difficulty made our way to them. Here we could not find shelter, but were told to go a long distance in the opposite direction, where shelter for ourselves and animals could be obtained. After half an hour or more we saw a light in the road, and, to our surprise, found ourselves very near the town of Safed. The light was from a lantern carried by a police officer whom we overtook, and who proved a friend in our need. He conducted us to a coffee-shop, which was still open, although it was at such a late hour of the night; and the

proprietor made a large fire of bushes and roots, for which we were exceedingly thankful. Meantime, the officer and our servant went back to see if they could find any traces of our camp, as we had become separated in the darkness and storm. The keeper of the coffee-shop made great quantities of strong black coffee for us, and our lunch, which we had had no time during the day to eat, we devoured now with a keen relish. With the hot coffee, our blankets, and the fire on the ground in the middle of the shop, we began to get warm and to realize that our condition was not quite so hopeless as we had thought. Our camp was heard from about midnight; but as two loads had been lost, and the men with the officer had to go back for them, it was not till three o'clock that we got our expedition together in a large khan at Safed. Everything was wet, but as our mattresses were not soaked, we placed them on the stones by the wall of the khan where our animals were, and lay down on them. The men made a fire near the entrance of the khan, and it was soon proved that they were not dead, although their exposure and suffering had been great during all the afternoon and night, to say nothing of their exposure during the night previous. I put a table between myself and the mules, to prevent their stepping on me, and was soon fast asleep. When I opened my eyes it was light; and I was awakened by a mule that had been fed, dropping his barley-bag down upon me in order to get the barley at the bottom of the bag.

On the morning of the 19th, the sun rose bright and warm, and we were happier men than we were the preceding night. With a soldier belonging to the place, we went about the town, and examined the old castle, which has been very much injured by earthquakes, especially the severe one of 1837. It is situated on a conical

hill, which in turn is surrounded by a moat, and must have been a strong and imposing fortress. The view from it is wonderful, overlooking the entire Sea of Galilee, a large portion of the Jordan valley, and a wide range of hills in both Eastern and Western Palestine. This officer gave us details of the attack on Lieutenant Conder's party last year. He thought that some of the men in Conder's employ were overbearing, and that their conduct provoked the quarrel which came near producing very fatal results.

I learned that the great khan where we stayed was really crowded that night. It seems that a large party of natives, with their mules, which we had seen on our way from Beirût to Sidon, were sheltered there, as well as ourselves and our animals. In all, there were no less than thirty animals in that one building, and how many men I do not know.

We left Safed at 10.30 A. M., and went down a long hill, descending quite rapidly to a plateau thickly covered with boulders, over which it was not easy to make our way. After passing this and descending again, we crossed Wady 'Amûd, and soon reached Abu Shusheh, at the west side of the plain of Gennesaret. The change from the rough experience of the day before to the June-like weather which we found on this plain, and the June-like grass and flowers which covered it, was most welcome to our animals as well as to ourselves.

At six P. M., we were at our camp, ten minutes south of the modern city of Tiberias. We had carried out the programme marked out for us before leaving Beirût, of which the violent storm was not, however, a part. All the eastern shore of the lake, and the wall of hills back of it, stood out clear and distinct at sunset, and Hermon appeared so grand that one ignorant of the true God might easily be led to look up to it with feelings of adoration.

CHAPTER X.

AROUND THE SEA OF GALILEE.

Work accomplished. Caves in the hill behind the old city. A hot-air cave near the summit of this hill, and a steam-bath in the same. Ancient citadel. Lines of walls. Extent of the old town. The building material all about the lake is basalt rock. Jewish tombs. Reservoirs on the Batîha plain. Arabs on the east side of the lake. More interested in powder and shot than in antiquities. Wild boars. Crossing the lake in boats. Visit to Mr. Zeller, in Nazareth. Hattîn. Plain El Buttauf. Sefurîyeh or Sepphoris. View from the hill at Nazareth. "Galilee in the time of Christ." Haj 'Ali. His visit to Mecca. Collection of birds. Jews. Suffering of the people during the cholera season last year. Our table. Teaching our cook his art. Eastern customs. Loading mules. Water-proof cloaks. Saddles. The horseshoe. Tribes quiet east of the Jordan. Record of thermometer.

CAMP AT TIBERIAS, Monday, February 28, 1876.

DURING our stay of a week at Tiberias, every point of interest about the lake and in the adjoining hills has been visited. I have been greatly interested in the old city of Tiberias, the ruins of which line the shore for a distance of two miles, and extend to the mountain on the west. In this mountain, which rises one thousand feet above the city, almost overhanging it, are numerous large caves, where people have lived in the past, and which, with a little trouble, could again be made comfort-

able abodes. One of these is sixty feet long, twelve feet high, and fifteen feet wide. The face of the rock in front of it is terraced so as to give twenty-four feet level extension outside the mouth of the cave. Another is seventy-five feet long,—that is, it extends horizontally into the mountain to that depth,—and is ten to thirty feet high. The entrance has been partly filled and in it a great fig-tree is growing. Along one side of the interior, a platform five feet wide has been raised, extending the entire length of the cave, and near the front part the roof rises up to a kind of natural dome, at the very top of which the light appears. In another part, there is, near the roof, the opening to another large cave, going off at right angles to the one just described. This cave has been lined with plaster or very thick cement, a good deal of which has fallen off. On that which remains there are herring-bone and other styles of ornamentation. Still another cave, of similar character, was over one hundred feet long. The inaccessibility of these caves was a fact that I noticed about them. I reached the entrance of one at the risk of my life. It is possible that, when used, they could be reached by some easier method than by climbing to the mouth. The entire hill appears to be perforated with them, and there is no reason why they may not have been very extensive, and utilized in ancient times, like those farther north, in Wady Hammam, which in Herod's day were the resort of robbers.

Among the smaller caves, one near the summit of the mountain deserves notice from the fact of the current of steam and hot air which proceeds from it. When I found it I was attracted by the grass and bushes which were in motion, although there was not a breath of air stirring. I supposed some shepherds or perhaps robbers were inside, and hesitated about venturing into it. I came to the

mouth on the upper side and shouted into the cave, but heard no sound. The grass and flowers were in motion, as I said, and the rocks were dripping with moisture, and when I had passed through the narrow entrance to the inside, I was thrown into a perspiration at once. It was a natural steam-bath. I saw openings on all sides, but did not venture far. The rocks were too slippery for me to move about much on them with safety. On my next visit I took with me a strong muleteer, and a long rope which I tied about my body when I entered the cave. I took with me lights, but it was impossible to keep them burning, and when extinguished the matches which I carried with me were useless, being completely soaked by the steam. The thermometer showed 61° outside the cave, and inside, a few feet from the entrance, 86°. I did not go far, for the rocks were slippery and the pits were too dangerous. This cave is on the north side of the citadel-hill of old Tiberias, and near the top; fully a mile and a half, I should judge, from the hot springs on the shore below. Its position, as well as the steam and strong draft, are interesting phenomena.

This point to which I have referred as the citadel-hill is approached on both sides by a zigzag wall, that on the south being most easily traced. At some of the angles of this wall there were towers, and in the rear of each of these was a cistern. Of the three cisterns which I measured, the dimensions were, respectively, nine feet by nine feet, twelve feet by twelve feet, and twelve feet by fourteen feet. This wall, or portions of it, at least, was laid in mortar, and large masses of it, have fallen to the valley below without being broken to fragments. Among the ruins of the old city I found a good many cisterns, showing that the inhabitants in former times did not depend entirely upon the lake for their supply of water. The numerous columns, and the abundance of carved work that

may be found among the ruins, I regard as indicative of the former elegance of the city. It was no doubt larger and more densely inhabited than is generally thought by those who have not given the subject special attention. I should say that the city could easily have had a population of fifty thousand, or perhaps eighty thousand, souls.

Another feature worthy of notice is, that the material of the ruins is for the most part basalt rock. This, indeed, is the general character of the ruins all about the lake, and largely so of the hills themselves. At Tel Hûm, at Abu Shusheh, at Kersa on the eastern shore, with which should be included Fik, Gamala, and Kefr Harib, and at all other points, hardly any other building material is seen. I have noticed that the basalt formation commences a little to the east of Mount Tabor and continues to Tiberias. Also, the ruins at Hattîn, and the rock in all that section, and for some distance to the west, are basalt. On the shore of the great plain of Batîha at the north-west corner of the lake, the sand is black, having been formed by the grinding up of basalt boulders and rock. This sand is also full of minute shells.

Among the ruins there are in the rock, behind and to the north of the hot springs, some interesting tombs. The entrance to one of them was three feet square. Over it is a molding, of which the top is beautiful. The interior is ten feet square, and in the centre of the floor is a pit, now nearly filled with goat-dung. On the side opposite the entrance there are no *loculi*, but on the right and left sides, as one looks into the tomb, are three *loculi*, or six in all. This, which is a Jewish tomb, is in excellent preservation.

From my observations, and from all the facts I can learn of the natives, I judge that the water in the lake is at least six feet lower than it is sometimes; and furthermore, on reading Dr. Tristram's notes of his visit here the last of

February and the first of March, 1864, and what he says of the flowers and birds he saw, and the heat he experienced, I think the present season must be much later. But while climbing along the face of the cliff above the old city, trying to examine some of the caves, I found a fig-tree which had new shoots on it, and also some old figs which were still green. It was loaded, besides, with small figs about the size of walnuts. This was on the 20th of February.

On the plain of Batîha, which is a counterpart of that of Gennesaret on the west shore, are large reservoirs, designed, no doubt, to retain the water from the streams that descend from the hills, until it was needed to be led thence, by canals, for the purpose of irrigating the crops on the plain. These were built of basalt rock laid in cement, and the only one I measured was forty feet square.

An important fact, which the traveller who visits only the western shore of the lake cannot appreciate, is the extent of plain country on the east side of the Sea of Galilee, from the entrance of the Jordan at the north, clear around to its exit from the south end. A portion of this land is under cultivation, but where it is neglected or lies idle for any length of time, weeds and thistles take possession of the soil, and in some places the sidr bush plants itself and stands ready to thrust its cruel thorns into men, beasts, or birds that are so unfortunate as to come in contact with it.

We found a good many Arabs on that side of the lake, among them the Diab and the Gaibat. They did not molest us. At the same time, they appeared like a vagabond set, and not like the nobler Bedawin of the deserts. Some of them were not very willing to answer our questions, and looked with suspicion upon me when I was taking notes and angles. They were interested in guns,

however, and wanted ammunition, and, of course, did not refuse to share our nuts and oranges, which we brought with us for a lunch. They told us there were plenty of boars in the bushes along Wady Semakh, and offered to beat the bush for them, and if they found any, we should pay, otherwise not. As our special work was of more importance than boar-hunting, we declined their offer. When these men beg for powder, it is convenient to say that ours is made up into cartridges which would be of little use to them. But for this fact, they might be very troublesome in their demands.

We crossed the lake several times in boats, but found it rather tedious whenever we had to depend solely on our oarsmen. The boats are not made for speed, and the natives will not exert themselves without special cause, under which head our strong desire to get over the lake in the shortest possible time would not be reckoned by them. But whenever a breeze came up, and we could hoist a sail, monotony and tediousness would vanish, and the trip would become delightful. The traditional "one boat" on the lake has multiplied of late into a half-dozen or more, and sometimes I have seen several sail at once. These boats are made in Beirût or some of the seaport towns, and brought here on the backs of camels.

Wishing to consult Mr. Zeller, the missionary long resident in Nazareth, concerning the villages and the tribes east of the Jordan, with some of which he has connection, I went to Nazareth one day, and returned the next morning. I visited Hattîn, crossed the Buttauf plain, visited Sefurîyeh, and went thence to Nazareth. Some of the way the fields were carpeted with red and white anemones, and a portion of El Buttauf is covered with fine old olive-groves. This plain is broad, free from stone and exceedingly fertile, and could be cut up into several hundred large, fine

farms. It is said, however, to be very unhealthy, and the village of Kana el Jelîl, on the north side of it, is—so Mr. Zeller informed me—nearly or quite deserted on this account. The situation of Sefurîyeh is a charming one, and the country about it is rich. Its distance from Nazareth is only about three miles, and the road is easy. With Mr. Zeller I went to the hill back of Nazareth, and noted carefully the places that can be seen from that elevated position, as I had done on a former visit. Nazareth has improved greatly in the ten years since I last visited the place, and not only new mission buildings, but the general enterprise and thrift manifested in the people, are evidences that the labors of these patient workers in the Master's cause have brought forth their legitimate fruit.

On my return, I visited the Greek and Latin convents on Mount Tabor. The people in them have fine vegetable-gardens and a good many fruit-trees, and appear to live in a comfortable way. Among the fruit-trees the almond was in full bloom, presenting an attractive and lovely sight. The chapel of the Latin convent is new; indeed, it has but just been completed, and the walls are hardly dry. The friends here also went with me to the old church which has recently been unearthed on the summit of Tabor. One would not think it possible, but it was covered to a depth of ten feet. It has twelve steps at the entrance, by which one descends to the proper floor of the church, and the apse at the east end is still perfect, as are also the walls. Tabor was once fortified. In fact, it was always one of the strong fortresses of the country. Its wall, which remains in ruins, was surrounded by a trench, and many bevelled stones appear.

In 1874 I published in the "Bibliotheca Sacra" some articles on "Galilee in the Time of Christ," in which I had occasion to treat of its ancient populousness and its natural

fertility. To some who read this essay, it seemed that I had exaggerated these matters beyond what the absolute facts would justify. Mr. Zeller had read the articles, and I asked his opinion of my statements on these points. He replied at once: "With regard to the natural fertility of Galilee, you have *understated* the facts." This gentleman has had eighteen years' experience in this province, and is a careful observer of all facts which would throw light on the former condition of this favored region.

What a multitude of historical sites can be brought under the eye during a few hours' travel in this ancient land! Hattîn, where the Crusaders' cause was lost; Cana of Galilee, where our Lord's first miracle was wrought; Sepphoris, the capital of this province during all the early part of Christ's life; Nazareth, the home of Jesus; Tabor, the plain of Ezdraelon, the Mediterranean and some of its seaports, Carmel and the hills of Samaria, Gilboa and Nain, the lake of Tiberias, the valley of the Jordan, the mountains of Gilead, the great plains of Bashan, and Hermon's lofty dome,—these and a large number of other places of sacred or historical interest one can look down upon from two or three of the lofty heights in northern Palestine.

We found a man here who has served us as a guide and hunter, and in whom I am greatly interested. His name is Haj 'Ali. He is tall, erect, thin, with gray mustache and chin unshaven, and appears to be about sixty years of age, although if he were an American I should say he was seventy. In manner he is dignified, calm, and patient; a capital specimen of a hunter; is very respectful, and minds his own business. He came from Africa, was an Algerine by birth, and as some of his people quarrelled, the family was obliged to flee. He had been a great friend of Aghyle Agha, a former famous sheikh in the region south of Tiberias, and he told us many of his experiences in the wars which took

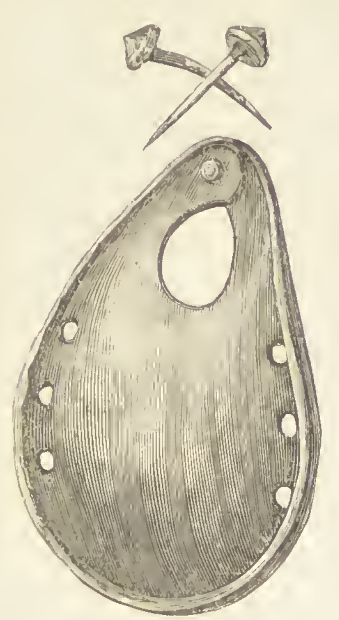
place in his early and middle life. He agrees to go with us as far as Um Keis, but does not think it best for him to go below that point, for he "has blood on his hands,"—so he himself says,—from the time of the sheikh just mentioned. As to his wife and children, he says they are all buried on the hill-side above the town. He is intelligent, but has no regrets for what is past so far as I could learn, no plans for the present and no hopes for the future. He prays often, and looks towards Mecca; but I wonder if he knows anything of God, or if his heart is light when he looks up to the sky, towards the Father's house.

Besides Haj 'Ali, there are men and boys who come around our tents with guns, and who, if we offer them a few pennies, will hunt for us all day. Sometimes they bring us valuable birds. Among the birds which we have secured are harriers, quail, Greek partridges, sparrows, larks, bulbuls (the nightingale of Palestine), starlings, the red-headed woodpecker, great gray shrikes and two other species, wheat-ear, cormorant, the gorgeous Smyrna kingfisher, black and white kingfisher and the small kingfisher or *Alcedo ispida*, the great crested grebe, the little grebe or dab-chick, the common gull, and one eagle-gull which spreads five feet eleven inches. The last bird the natives call the "donkey of the sea," because, they say, it brays like a donkey, and they are certainly correct in their description of this bird's strange, strong call. We have a few birds besides, of which we do not know the proper names. Archæology and topography have the first claim upon our attention, and after them, natural history. On this account, our collection is smaller than it would otherwise be. While about our work we have seen many other birds—ducks, herons, griffon vultures, which are abundant in Wady Hammam; also foxes, gazelles, wolves, wild boars, and jackals. The last come near us

every night, and their number is not small. Hyenas exist in the caves in the mountain behind the old city, and they have their hiding-places also among its ruins.

I have had a long conversation with a few of the Jews here, and learned something of their life in the different countries from which these particular ones came. They come hither to be healed by the water; at all events, to rest and to die. With these men I visited the graves of the famous rabbis who have been buried at Tiberias. During the year just past the place suffered a good deal from cholera. Such of the inhabitants as could get away fled. Still, one hundred and fifty people died, and as the entire population is small at any time, the mortality must have been great in proportion to the number of people left in the town. The situation of the modern city is very low, the houses are small, the streets narrow and filthy, and the wonder is that the residents do not all perish. While here we have been able to supply our table with birds and fish, and our living has consequently been far better than the average in our tent life. We obtained also some nice mutton, and I have succeeded in teaching our cook how to prepare a chop with which even an Englishman would be delighted. This is quite a point gained, so far as our future is concerned, for the natives do not depend for food on beef or mutton, and their meats are generally ruined by their strange methods of cooking; but, on the other hand, in all that legitimately pertains to the country and life of the people, their own methods are, no doubt, the best. Set Americans or Englishmen at loading and driving camels, and they would kill the animals in less than a week. The natives, however, not only know how to spare the lives of these beasts of burden, but also how to get out of them the most work. The saddles for the camels and mules look awkward and clumsy,

yet they are the result of long experience, and are the most comfortable for the backs of the animals that could be devised. It takes Europeans a good while to learn this. Arranging and tying bundles or the loads for the pack-animals is a special art, with which Yankees, with all their ingenuity, would make wretched work. The *'aba*, or water-proof of the country, is not only made by the natives, but is superior to any mackintosh ever worn. Native cloaks of this kind are warm, protect from the rain equally well, and will serve as a comfortable blanket at night, which is not true of a rubber cloak. Again, the horseshoe is adapted to the needs of the animals on such roads as exist here. A horse shod as they are in England or America would have his hoofs and feet ruined in one hour on any Syrian road. This enumeration of facts, in illustration of the statement I have made, could be carried much farther,—to their method of ploughing and irrigating, their vessels for holding water, their clothing, and some other things. The horses are perfectly acquainted with the roads, and know how to manage themselves on the same; but I have seen travellers get into trouble by trying to dictate to the horses or to show them what to do on a broken or dangerous path.



Syrian Horseshoe and Nails.

Our exploration, which has been largely confined to the east side of the lake, is completed, and likewise our preparations for our work in the Jordan valley and beyond. So far as I could learn from Mr. Zeller, or from Haj 'Ali and our horsemen, who are going with us

for a few days at least, the people and tribes in the region where we propose to operate are all quiet, and I hope no obstacle of any kind will arise to impede us in our duties.

Record of Thermometer
From February 15 to February 29, 1876.

Feb. 15	11 C.	57° F. at	8	a. m.	at Beirût.
	15½	60	1	p. m.	Mouth of the Damûr.
	15½	60	8	p. m.	Sidon.
16	10½	51	8	a. m.	
	21	70	1	p. m.	'Ain el Kantara.
	20½	69	7	p. m.	Tyre.
17	15	59	7	a. m.	
	18	65	2	p. m.	Tibnîn.
18	9	48	8	a. m.	Hunîn.
	12	54	12.30	p. m.	Mes.
19	7	45	8	a. m.	Safed.
	20	68	3.15	p. m.	Abu Shusheh, on the edge of the plain of Gennesaret.
	15½	60	6.15	p. m.	Camp at Tiberias.
20	10½	51	7	a. m.	
	18	65	12.30	p. m.	
	15½	60	6.30	p. m.	
21	9½	49	6.30	a. m.	
	21	70	2	p. m.	Wady Fîk
	16	61	6.30	p. m.	in camp.
23	12	54	7	a. m.	
	16½	62	1	p. m.	
	16	61	6.30	p. m.	
25	15½	60	6.30	p. m.	
26	16½	62	8	a. m.	
	14	57	6	p. m.	
27	11½	53	7	a. m.	
	17	63	12.30	p. m.	
	14	57	5.30	p. m.	
28	12	54	7	a. m.	
	21½	71	1	p. m.	at Tell Hûm.
29	11	52	7	a. m.	
	22	72	11.30	a. m.	at foot of the hills on the east side of the Ghor, on the road to Gadara.
	21½	71	12.30	p. m.	El Hamma.
	13½	56	6.30	p. m.	our camp at the hot springs of El Hamma.

CHAPTER XI.

El Hamma, an Ancient Watering-Place.

Leaving Tiberias. Arabs are early risers. Feelings of Christian and Jew by this hallowed lake. A volunteer hunter frightens the birds. View of the Jordan valley from the ancient mound at Kerak. Rich fields, inviting to the cultivator. Arabs and their flocks. Ruined bridge. Semakh and its earth-granaries. Hills of the Foxes. Duweir, or the Little Convent. The Menadireh and its wild gorge. Layers of basalt and limestone. Roman road. Sheltered nooks in the valley. El Hamma, or the hot springs of Gadara. Bathing. Floating island. Reports of palms and pomegranates up the valley. The retem shrub. Arab superstition. Writing letters and journals difficult for a busy explorer.

Camp at El Hamma, or the Hot Springs of Gadara,
Tuesday, February 29, 1876.

THE morning was fresh and beautiful. Hermon appeared in all its massive grandeur, and in the clear light all the smaller mountains and hills were sharply defined. The Arabs are early risers, and if they had a taste for such things they might enjoy the splendid scenery of the early morning; but probably other motives call them from their beds.

It was with a good deal of regret that I left the Sea of Galilee. Even in its desolation, I can enjoy the Sabbath on its quiet, sacred shores better than in the finest church or

cathedral in any civilized land. To the Jew it means less than to the Christian, yet I can sympathize with the feelings which lead the Israelites of to-day to seek Tiberias and the shores of its charming lake as a place of residence and burial.

In fifty minutes after leaving camp, we were out of sight of Tiberias, and in one hour and forty minutes we were at the point where the river leaves the lake, near the mound called Kerak, which represents the ancient Tarichea. Birds and water-fowl could be seen in flocks at the south end of the lake, and very near the shore. Among them were a large number of cormorants, of which species we had heretofore secured but one, and were anxious to obtain more. One of our native hunters—not Haj 'Ali, already referred to—crept up within easy range and fired a double shot at them, but without effect. We learned by experience, on more than one occasion, that this man could fire his gun as bravely as the best hunter in the world, and succeed in frightening the game equally with the very poorest. Hence, after an experience of a few days, we found we could dispense with his services, although by his own account his reputation as a "good shot" was "very good."

The bank of the lake at the south end is thirty to forty feet in height, and perpendicular. The soil is alluvial, and in it animals and birds burrow and make their nests. Between this bank and the water's edge there is a narrow margin of shore, along which one may ride or walk.

The exit of the river from the lake is winding and gradual, and it lies quite low in its narrow bed. The banks, except on the north side near the point of exit, are not lined with reeds or bushes, and the departure of the famous river from the Sea of Galilee is by no means imposing. But if the river is insignificant, the opening of the valley itself is grand. A great plain stretches to the

east as far as the hills, and to the south as far as the eye can reach. The valley is spread out like a prairie, and the walls of mountains which line it on either side rise at certain points into bold peaks, and stretch away to the south until lost in the distance. Some miles below us, several large herds of cattle and camels were seen, and half a dozen groups of black tents.

The American farmer would look with envious eyes upon any of the fertile portions of this valley; and one has but to see them to account for the interest which Lot felt in the rich plains far to the south.

About twenty minutes south of the exit of the river is a ruined bridge, to which reference has often been made in books of travel. The people of the region call it Um Kanatir, and say it was used as an aqueduct. It has ten piers, besides the abutments at each end, and was once a fine structure on the great thoroughfare from Tiberias to Gadara and the east. The river at this point is quite wide, and we forded it with ease, the water coming only to the saddles.

Thirty minutes from the ruined bridge is a place called Semakh, situated at the very edge of the bank of the lake. I should judge that in a few years all that is left of it will be washed away. From Kerak, at the south end of the lake on the west side, Semakh looked like an important place. It is, however, merely a small collection of mud houses. But it has also a few ruins,—fragments of basalt columns, capitals, doors, and squared stones, which were doubtless brought from the east, or from some ruined city about the lake itself. The place has many pits or holes, ten to fifteen feet in depth, dug in the soft earth, and lined with straw or canes in such a way as to protect the grain which was designed to be stored in them. They appear now to be mostly in a ruined condition,

and were so numerous that it was exceedingly dangerous riding among them. I expressed my surprise that grain should be put into such receptacles in such a soil as this, but was assured that it kept perfectly well. But if it was in no danger from the moisture, I should think it would be injured by the burrowing of animals, which would have no trouble in getting at it. The plain immediately about the ruin just described bears the same name, or Ard es Semakh.

From this point one sees, to the eastward, a small ruin on the shore, about thirty minutes distant, called Khurbet es Sumrah, and also what appear to be foot-hills, but which are really separate from them, being situated in the plain, about half a mile from the mountains, and which are called Hills of the Foxes. As we crossed the plain, the black tents of the Arabs, which we had seen in the distance from Kerak, increased in number; and, besides the cattle and camels, there were a great many sheep, goats, horses, donkeys, and mules, together with the men who were guarding them.

The great plain before us—and, in fact, all the north end of the Ghor—is entirely free from stones. This is a remarkable statement to be made with regard to any portion of rough, rocky Palestine. In a little over one hour from the ruined bridge, going at a brisk walk, we began to enter the hills on the road leading to Um Keis, or Gadara. On our right was the ruin called Duweir, or the Little Convent. The building material is basalt, and the stones are large and well cut. The tell on which this convent stands is covered with squared blocks of the same material. Two miles down the valley is another ruin, called Yugana, or Yukna, and also a fountain of the same name.

The great wady which we entered here is called 'Adasîyeh below, and Menadireh in the upper portion. The stream is a large one, and has borne in the past the names Hieromax and Yarmuk. The river is larger than the Jordan above

Lake Tiberias. Between Duweir and El Hamma, or the Hot Springs, we find traces of the old Roman road, which is now, for the most part, in ruins. The Romans were a people who would have, at any cost, a comfortable and easy road by which to reach the beautiful pleasure and health resort where our tents are now pitched.

As we began to wind up the gorge of the river, new scenes of grandeur burst upon us at every turn. One great bend in the stream was a mile in extent, and we could see the entire distance at a single glance,—the water dashing at the bottom of the perpendicular cliff which rose three hundred feet above it, and still above that could be traced the narrow path along which we were to go. A singular effect, by contrast, was presented by the rock formation, as exposed on the face of the cliff just referred to, where a stratum of fifty or one hundred feet in thickness, of pure white limestone, was overlaid by one of black basalt, for a hundred feet more. At some points one's head would swim, on looking down several hundred feet, to the bottom of the gorge. Just before reaching El Hamma, the mountains come close together, forming a narrow pass. Before that, however, was a small valley, in which was an encampment of Arabs, and their cattle and black tents looked from our high road like mere specks on the green grass. Their position seemed a very secure one, and how the place was reached we could not discover; but doubtless there is some mountain path leading to this secluded valley. There they enjoy water, warmth, and grass, and freedom from molestation, which are all the blessings they can ask of Nature. Just above this narrow place is the plain or valley of El Hamma. Next east of that is M'Khaibeh. Thus the valley is formed of a succession of wild gorges, high mountains on either side, perpendicular cliffs, bold, rugged headlands projecting into the valley, and small, quiet plains, far down out of

the reach of mountain storms, fertile, sheltered, and peaceful. A little farther along we saw a trail on the mountain-side opposite, and animals and men passing. They seemed very small from where we were; and doubtless the path or trail which they were following led down to the sheltered nook in the valley below El Hamma, which I have just described.

We wound around the head of a great chasm, and then descended rapidly over the rugged basaltic rocks, and in five minutes were at our camping-place, near the remains of the Roman baths, at some of the most famous hot springs of antiquity. From our elevated path on the mountain-side we had seen the river far below us, also the hot springs, and the two large streams which flowed from the same into the river itself. At the distance of two miles, the water in these springs and streams leading from them had a most intense green color, and the effect on the landscape, from the distance just mentioned, was very striking. When, however, we reached the springs, the water was as clear as crystal. Doubtless the incrustations on the stones at the bottom of the springs gave the water this peculiar appearance.

On reaching our tents, we went at once to the hottest of this group of springs, which are all on the north side of the river, where the water is 115° in temperature, and bathed our hands and faces, and promised ourselves a warm bath just as soon as we could get time for it.

We had our lunch under a great sidr or dôm tree, close by which were two fine palms; but scattered over the small plain were the remains of many more of these noble trees, and doubtless in former times they existed here in abundance. About us were columns, capitals, and other ruins of former elegant buildings, and just behind our tents were the remains of the theatre, where the frequenters of this ancient and delightful watering-place were once enter-

tained. When I came to bathe in the hot spring just referred to, I found it was almost too much of a good thing. Van Dyck, however, could bear it, which is one evidence that he is more of a native than I am. The Arabs strip and plunge in, and even sit in the water. People passing by also stop and bathe, and the place is visited by many persons from a distance, as the waters are supposed to have healing efficacy for many complaints. The largest spring is 103° in temperature, and in my judgment is by far the pleasantest of all these bathing-places. The water is not too warm, and is deep enough to swim in. This evening I swam in it over fifty strokes in a straight line, the water all the way being about six feet in depth. At lunch-time I noticed in this spring a beautiful island, several yards in diameter, covered with tall reeds; but this evening, when I bathed there, I was surprised to find that this island was on the opposite side of the pond. It was, in fact, a floating island.

At M'Khaibeh, up the valley, our Arabs say that there are plenty of fine palms and pomegranates, and they are enthusiastic in their descriptions of the beautiful locality. Just there, also, the stream is said to be called the M'Khaibeh River.

On the route up the valley we saw a very pretty shrub, with long green twigs rising, tall and slender, from a single base, like a cluster of willows. This is the retem bush, which grows so abundantly along the Zerka, and farther south, in the region east of the Dead Sea. The flower is small, but very fragrant. The blossoms are profuse, and resemble the arbutus in color and smell. There is one kidney-shaped seed in each pod. This shrub does not grow very high, and on the limbs are long twigs, which are loaded with blossoms. The twigs of some of these, I observed, had been tied in knots. The Arabs have a superstition about it, which is that if a man can tie a knot in a

twig with one hand, he will marry two wives; but if he has to use both hands, he will not be married at all. This superstition comes the nearest to romance of anything that I have seen in Arab or Bedawin life. Our Arabs told us, further, that if the goats ate of this shrub, and a person afterwards drank their milk, it would make his head giddy. One of our men attempted to tie a knot in the twigs with one hand, and failed, whereupon all the rest who saw him laughed at his failure.

I believe that writing letters and journals is one of the most difficult of the tasks which fall to the lot of an explorer. One's duties here are such that one soon gets out of the literary mood. Other matters are too urgent to allow of writing well, and sometimes they prevent one from writing at all. At the same time, a great deal of writing must be done. The work of the day is not ended, however late it may be, until the journal has been written; and this is a tedious task, after ten, eleven, or twelve o'clock at night, when one is almost exhausted. Angles and distances have to be measured, flowers collected, natural history attended to, geological formations noted, inscriptions copied, sketches made; and when these things are done, the time left for writing is very limited. If it had not been for a kind of shorthand which I have adopted, I could never have written my journal at all. And when letters are written, the work must be done hurriedly, and my penmanship often bears a striking resemblance to that of Rufus Choate, or of some spiritualistic medium. In fact, Rufus Choate's writing would be beautiful copperplate, compared with what might be found in my daily note-books. But there is one satisfactory thing about it: I can read my notes, while Rufus Choate could not read his. This work, however, of collecting facts is interesting, and even exciting.

CHAPTER XII.

GADARA.

Exploration work. M'Khaibeh. Hot spring. Dense jungle. A tropical paradise. Women weaving reed-mats. Severe storm. Griffon vultures. Our trap for wild animals a failure. Jackals. Insects. Sulphur springs. Mills run by hot water. Size and temperature of the springs. Beautiful remains of former luxury. Baths. Stone chairs. Masons' marks. Theatre. Possibility of rebuilding this ancient pleasure resort. Birket el 'Araies, or Fountain of the Brides. Roman road to Gadara. Situation of the city. Two theatres. Glorious view. Extensive ruins. Tombs. City of the dead. Grounds laid out and ornamented. Roman villa. Great temple at El Kabu.

HOT SPRINGS OF GADARA, March 6, 1876.

DURING the week past, we have visited Um Keis, or Gadara, several times. The distance from our camp is almost three miles. Gadara is cut off from the plateau east of the Jordan, to which it properly belongs, by Wady Menadireh on the north, and Wady 'Arab on the south. The country east of it we have pretty thoroughly explored, and also the great plateau east of the Sea of Galilee, about Kefr Harib, El Husn, or Gamala, and Fîk. We have also explored the valley of the Menadireh some distance to the east of El Hamma, including Birket el 'Araies, or the Fountain of the Brides, and the famous jungle at M'Khaibeh.

7

The latter is three miles up the valley to the east, and possesses one large hot spring, which is about the size, so far as the volume of water is concerned, of the three hottest springs at El Hamma. The jungle of thorn-bushes, canes, and trees was so thick that it was very difficult to get about. M'Khaibeh is a plain between the mountains, with the river running at the north side of it; while here the river is on the south side of the plain. Another name given by the Arabs to the river at M'Khaibeh is Abu Kharûf. The plain is about one mile long, by half a mile wide. The water from the sulphur spring already mentioned flows over it in many streams, and makes it a tropical paradise. I counted eighteen tropical trees growing there, while of the different shrubs, flowers, and plants I do not know the number; nor do I know that I observed all the trees. The most striking feature, however, is a grove of two hundred fine palms, lifting their graceful heads above the plain and jungle below. Such a sight is not to be seen elsewhere in Syria. Everything which grows here grows to perfection. Nothing is stunted or dwarfed. I never before made—or tried to make—my way through such a thicket as this. Indeed, in most places it is impossible to find a way through it, unless one should cut a path with axes. It is literally one mass of vegetation,—a jungle, festooned, intertwined, tangled, and dense as a solid wall. Wild boars live here, and have a secure retreat. Near the upper end of the plain, not far from the spring, is a mill, which is run by hot water of over 100° temperature. The temperature of the water in the spring itself is 112°. Here and there a small clearing has been made, and black tents pitched, or a hut of reeds has been set up. The location must be unhealthy in the summer. At this season, however, it is one of the most beautiful and attractive places I have seen, and is not surpassed by any other in all Palestine.

The names of a few of the trees and shrubs referred to are as follows: the palm, acacia, mulberry, sidr, the oleander,—which reaches such a size here as to deserve to be called a large tree,—the pomegranate, kharûb, Seville orange, sweet lemon, fig, prickly pear, briers of gigantic size, grape-vines; a large, fine tree called *gharam;* the *zamzarîk*, which is covered with beautiful pink blossoms; the butm, noticed on the borders of the jungle only; a small tree called the *hauz;* and the *gasaib*, or *kasaib*, which means cane. The canes reach a height of twenty-five feet.

Women were weaving the slender reeds into large mats, which, here and elsewhere, are also used as walls for their reed-houses. They—*i. e.*, the few women whom we saw here—could make a mat which would answer for one side of a house, in one or two days. Such a piece, when done, would be worth four piastres, or sixteen cents.

Saturday night and yesterday we had a hard storm. It was foggy and dark, and rained most of the time, and was very disagreeable. The wind blew and the rain beat so that I could not have much light in my tent, and the next day was endured, rather than enjoyed or improved. Besides, our tent was made unusually disagreeable by a bad smell. Van Dyck was fortunate enough to shoot a pair (male and female) of griffon vultures. Each measured three feet and six inches from tip of beak to tip of tail; and one spread eight feet three inches, and the other eight feet four inches. While they were exactly the same length, the female made a bigger spread, by one inch, than the male. But I could not say which smelled the worse. They were the foulest birds I ever saw. I thought that we should be sick. Now, however, that they are skinned and packed away, the atmosphere about our camp is becoming somewhat purified. I told Van Dyck this morning I hoped he would not shoot

any more griffon vultures; for in skinning and preparing them it seemed to me we were called upon for a greater sacrifice of comfort than even explorers who are roughing it should be expected to make. Still, it is not easy to get these birds, and I suppose we must endure all this for science. Our natural history collection is growing daily. At present, it consists chiefly of birds. We have not had much success, hitherto, with four-footed beasts. We have seen wolves, foxes, jackals, gazelles, ichneumons, otters, and wild boars; but they have all escaped our rifles. Before leaving Beirût, I tried to get a trap, such as I had used to catch game with in America; but could find none. No one had ever seen such as I wanted, and a blacksmith whom I consulted thought one could not easily be made. I found, however, a French contrivance called a trap, which was very rude and unwieldy, and which has rendered us no service thus far. With suitable traps, I believe some of these wild beasts could easily be taken. Jackals are, of course, very abundant. Just about sunset, they break out in all directions with their peculiar howl, and often come very near our camp.

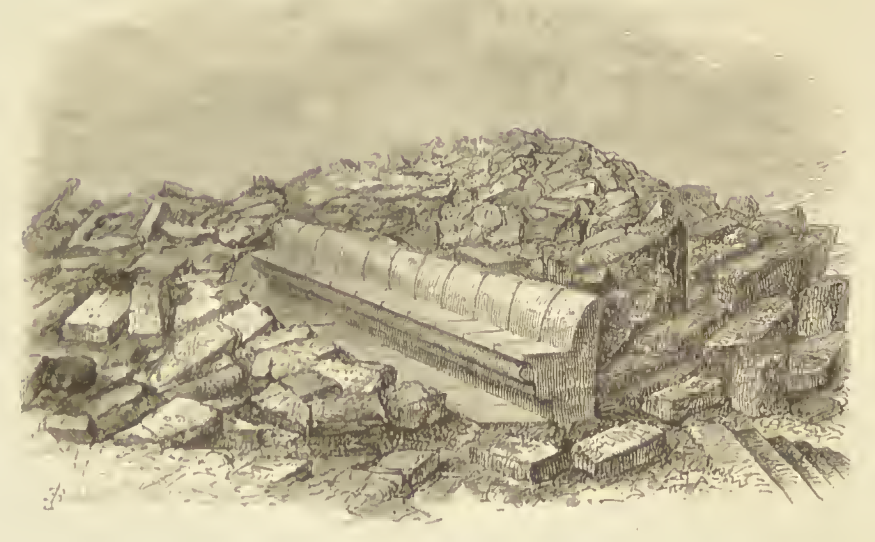
As for insects, our time is too much occupied to pay attention to them. They, however, have abundant leisure to devote to us, and are constantly and everywhere annoying. For myself, I am never persecuted by fleas, as many travellers are. In fact, they usually give me a wide berth, for which I am thankful. At Tiberias they were more troublesome than they are here; and possibly something is to be attributed to the fact that, with these delightful facilities for bathing, we keep almost too clean for them.

This place, although entirely without inhabitants, is never without people, either gathered about the springs, or coming and going in different directions. There are, however, the families of two millers, who remain here all the time.

The town at this place must have been, in ancient times, one of importance, and probably of wealth. The plain is about one mile long, and nearly three-quarters of a mile wide; and one-half or two-thirds of the entire surface is covered with ruins of once elegant buildings. The number of springs here is given, in all the books that I have examined, as high as eight or ten, which is not correct. There are but four, of which the temperature of the two hottest has already been mentioned, namely, 115° and 103°. The third has a temperature of 92°, and the last of 83°. They are all sulphur springs. The whole region is filled with the odor. The first night we spent here, I awoke, and, not remembering for an instant exactly where I was, but perceiving the strong odor which filled the valley, I exclaimed: "What is it?" But a few days' experience accustomed me to the smell, and I either like it, or else have persuaded myself that I do, for I really enjoy being here. If I lived in Syria, I should wish a house at these hot springs. Drinking this sulphur water, combined with our hard work, has given us excellent appetites. Further, these springs are not mere puddles, of a few pailfuls each, as is the case with some of the famous sulphur springs of Europe or America; but they are all of generous size. One is fifteen by twenty feet; another, forty-five feet in diameter; and the third is sixty yards long by forty yards wide. The streams flowing from them are large and rapid. The mill near our camp, on one of these streams, is, like that already mentioned at M'Khaibeh, run by hot water at 100° Fahrenheit. There can be no freezing in winter! The spring, which has 83° temperature, bursts from the foot of a basaltic cliff; and the stream from it runs across the plain, turns a mill, and then flows over rocks into the river. But, before it reaches the mill, it forms on the plain a large marsh, which is several acres in extent, about one acre of which

is a pond, clear of weeds, and from three to six feet in depth. The water in this pond, and in the stream above and below it, is clear and sweet, and abounds with fish.

From the spring which has 103° temperature, there flows a large stream. Soon after leaving the spring, it is divided

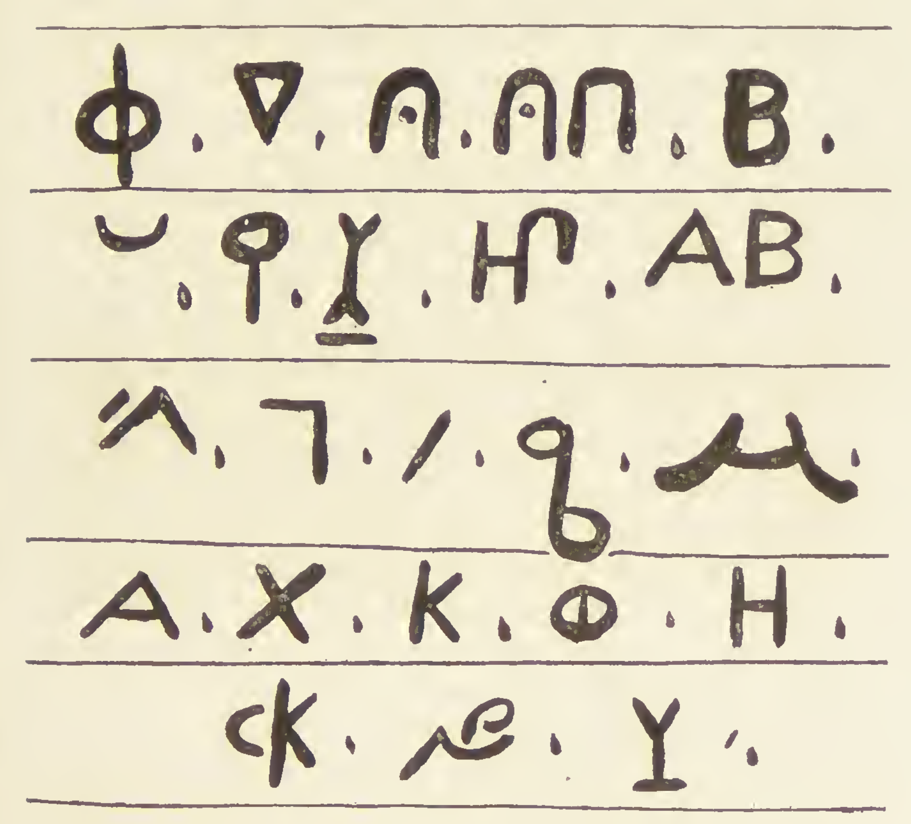


Seats in the Bath at El Hamma.

into two or three channels, in order to feed a mill; but these unite again before reaching the river. At the bank of the river, the water has dug out a large reservoir, a hundred yards in length and ten or fifteen in width, in which the water is ten feet deep. The water in this pond, which has a temperature of 98°, flows over the rocks into the river below, forming a beautiful cascade. The volume of water flowing from all these springs combined, I estimate to be equal to a stream twenty-five feet wide by twenty inches, or two feet, in depth, with a rapid, foaming current.

I have already referred to the intense green appearance of these springs and streams, as seen from a distance when we were approaching them from Tiberias. This

phenomenon I have since observed on several occasions, both from the summit of the hill at Um Keis, and again on the brow of the mountain to the north, at a point two



Twenty-three Varieties of Masons' Marks from the Stones in the Roman Bath at El Hamma, or Hot Springs of Gadara.* [Each character is about six inches long.]

or more miles away. Sometimes, from the hills on either side, a cloud of steam is seen rising above these springs, and often, if seen early in the morning, it will fill the valley. The atmosphere about them is very damp, and, as

* The single characters, or groups of characters, are here separated by dots. A few of these are common, while others are strange in their form. See others under Bozrah, p. 55. All these, as they exist on the stones, are finely carved.

a result, our tents have been as wet in the morning as though there had been a heavy shower.

The remains here consist of buildings connected with the springs, also of private houses and a fine theatre. The material of which all of them were built is the usual black basalt. At one point among the ruins I found a row of nine elegant stone chairs, with backs two feet and a half high above the seat, still in position, and others that had been broken and the pieces scattered. Of those still standing an illustration is given. The length of these blocks I could not ascertain; but each chair was cut from one block of basalt, and was eighteen inches wide. These chairs fit each other perfectly, and extend twenty feet in a continuous line. They were covered with *débris* to the level of the seats; but by digging down and removing the stones, I found the pavement which had served as the floor of this apartment, which, by its size, may have been a consultation or waiting room. From the stones of the bath nearest our camp, I copied twenty or thirty different varieties of masons' marks, specimens of which are here given.

Two vast theatres like those in Gadara would seem to have been enough for all this region; but, in addition, El Hamma had one of its own. While this was not large, it was a beautiful structure, facing the north-east, with upwards of twenty rows of seats, of which fourteen are still perfect. The hill in which it is built appears to have been in part artificial, and on the side facing the town, which was the rear of the theatre, were platforms and columns, and there is some evidence for believing that a series of steps led up here into the theatre. The basalt blocks, with which the ground in front of the theatre was paved, still remain in position, covered in parts with soil and grass.

If El Hamma could be rebuilt, it would become one of the most attractive resorts in Syria, and perhaps in the

whole world. The springs at Callirrhoe are the most inaccessible of those which belong east of the Jordan and the Dead Sea; while those that are found along the Jordan valley are of no great size, and even the far-famed springs of Tiberias are insignificant compared with those of Gadara. And it seems a pity that these delightful and healing waters should flow on forever without being enjoyed by those who would appreciate and be benefited by them. If Syria should ever be brought under a good government, and be occupied by civilized and intelligent people, these hot springs would, no doubt, become one of the finest watering-places in all the country. After the destruction of Jerusalem, the Jews had a flourishing school at Gadara, and it is said that the rabbis used to visit these springs and walk for recreation along the bank of the river.

Birket el 'Araies, or Fountain of the Brides, to which I have referred, is situated about a mile east of M'Khaibeh, and on the same side of the river. It is a beautiful lake of cool, sweet water, has no outlet, is nearly circular, and I was twenty-five minutes in walking around it. Ducks and some other water-fowl are found here, and the gentle slopes about the lake are green and afford excellent pasture for the flocks of the Bedawin.

A Roman road once led from these hot springs to the city of Gadara, situated on the top of the hill to the south. Now, it is a rather hard climb of about one hour to reach the summit. The site is a fine one, and the view very extensive and inspiring. Tabor, the Nazareth hills, Safed, Hermon and the hills to the south on the Hauran plain are in sight; also a large portion of the Jordan valley, Beisan, the Sea of Galilee, Tiberias, the plain of Gennesaret, and a great deal besides. It was a city of wealth and elegance. Columns of marble, basalt, and granite, with

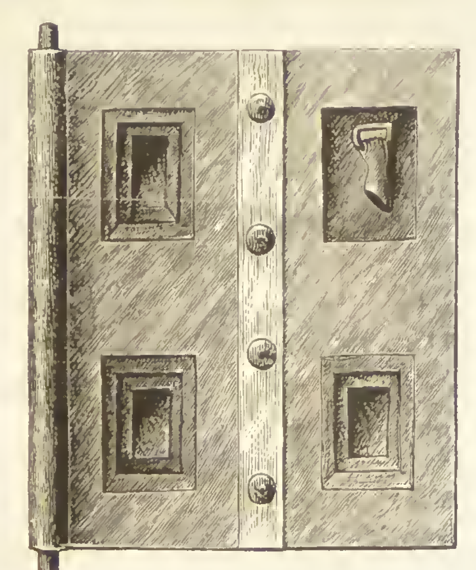
Doric, Ionic, and Corinthian capitals, are scattered everywhere, and rich ornamental work of various kinds is also abundant. This place had two large theatres—one in the



Roman Road at Gadara.

extreme west of the town, the other at the north side. The west theatre had a front of two hundred and eighty feet. The Roman road which led to Bethshean runs along on the north side of the ruins; it was paved with basalt blocks, and is still quite perfect. The ruts worn by the chariot-wheels are plainly to be seen in the pavement. One hour east of the ruins, on the road to Beit er Ras, I found the remains of a great temple. Between it and the ruins of Gadara, the tombs are so numerous that I should call this particular region the City of the Dead. There are literally hundreds of them, and a multitude of sarcophagi are scattered about, most of which are adorned with some sculptured work. These were either never placed in the tombs, or else have been dragged out

of them; and while some are still perfect, many have been broken. With regard to the tombs, a single one would contain a whole family, and some seem to have been arranged for different branches of the same family, or for several families in common. These, of course, were quite large. They are dug in the limestone rock, but all of them have doors of basalt. These doors of stone are similar to those which are found in the Hauran. There was a stone frame, a lintel, and sometimes a cornice and a sculptured slab over the entrance. On the doors were carved panels and knockers, and bands in which were representations of ornamental bolt-heads. There was a great variety of these knockers—a knob, a hand, a pointed finger, a wreath, a lion's head, or some other device. Many of them were exactly similar in style to those which are often seen on the doors of the oldest houses in New England. These doors are about four by five feet in size, and six inches thick. A sketch of one is here given. They have stone hinges and places for bolts by which they were fastened. Doubtless these bolts were of wood or iron, or of some material that has perished. These tombs are now used as dwellings or goat-pens, and as storerooms for straw and barley. At the present time there are but few people living in these ruins, and no houses are occupied. The people who come here appear to do so for some temporary purpose, and bring with them their tents,



Door of a Tomb at Gadara.

or else occupy some of the tombs. Those whom we saw were very civil, assisted us in many ways, and treated us kindly. I found only three inscriptions, but do not pretend to have made a thorough examination of the ruins.

The hill or mountain side between El Hamma and Um Keis, or between the hot springs and Gadara itself, is, as I have indicated, quite steep—for a part of the way, at least; and for half a mile below the summit, one can almost say that the surface of the ground is covered with columns and blocks of stone, that have rolled down from the ruins above. The situation of the place is, however, what charmed me most. The view is not only extensive, but beautiful and magnificent. The spectators, from their seats in the west theatre, could overlook the finest portion of Palestine. Five great fortresses were in sight; the whole country, rich in cities and villages, from Hermon almost to Jericho, was spread out before them, and at their very feet was the Sea of Galilee, covered with vessels, and surrounded with cultivation and life. I can almost forgive the ancient inhabitants of this land for choosing the hill-tops as sacred places. Yet it should be remembered that the groves, the attractive scenery, and all that was beautiful and enchanting in such localities as this, could not save the people from the grossest idolatry and the most lascivious rites.

The statement that I have made, that one theatre was in the extreme west of the city, needs to be qualified, since beyond this theatre a large number of the private houses appear to have been situated. The city was properly composed of three parts: the western end of the ridge or plateau, where private houses stood; next to the east, but separated from the first part by an open space, was the hill occupied by temples and public buildings, including the two

great theatres; and thirdly, still towards the east, was the city of tombs, already described.

The Arabs told us of a ruin one hour east of Gadara, about which there was something remarkable; but what it was we could not exactly understand. They said it was in the ground. Those who went with us took with them their hatchets and rude implements for digging. There was a large cistern at the place, but no ruins of any importance in sight. The Arabs began to dig, and soon came to a beautiful tessellated pavement. While they were digging, I made a long rope by tying the stirrup-leathers of our saddles together, and on this I let myself down into the cistern. When I was about six feet from the bottom, my leather rope broke, and I fell on a bed of stones, but without serious injury. The cistern, which was of unusual depth, was excavated in the solid rock, and the bottom was covered with several feet of *débris.* This place may have been a villa belonging to the city of Gadara. A person of wealth might choose this spot as a place of residence. It would be near a great city, and would enjoy a wide prospect and the fresh mountain air; it would be near, also, to the great thoroughfare leading from Bethshean and the south, also from Tiberias and the north, past Gadara, to the east. On this road, a short distance to the east of Mazil, where we have just supposed the villa may have been situated, there is a noble ruin, called at present El Kabu, which I have already referred to as that of a temple. It occupies a commanding position. A portion of the great platform by which it was approached is still perfect, and the columns in front were six feet in diameter.

From Gadara, angles were taken to as many as twenty-two different points.

In addition to what I have said with regard to the sarcophagi found here, I will add that some appear as if they

had been placed on the top of the ground on raised platforms of basalt blocks, as I have observed was done at Kedes and elsewhere. Thus, instead of being hidden away in tombs, some of them would have stood above ground, where they would be objects to be visited and admired. The beautiful sculptured work upon them would have made them attractive ornaments in any cemetery. There may have been fences about such exposed tombs, and trees overhanging them, and the ground may have been laid out with walks. People who would take such pains with tombs, coffins, and the platforms where they were exposed, would be likely to care for the grounds, as well.

CHAPTER XIII.

APHEK, THE GRAVE OF A SYRIAN ARMY (I. KINGS XX., 30).

Climb from El Hamma to the plateau on the north. Intense green appearance of the sulphur springs. El 'Ayûn. Fine fields. Kefr Harib. El Kawayir. El Husn, or Gamala. Josephus's description. Storm on the Lake of Tiberias, as seen from the eastern hills. Gamala to Fîk. Figure found on a lintel. Inviting ourselves to Mohammed's house during a storm. Smoky reception. Fîk identified with Aphek, of I. Kings xx. Probably identical, also, with Hippos. Experience of our muleteer, crossing the Jordan with sugar. The Arabs of the Menadireh (or Yarmuk, or Hieromax) valley. Peculiarity of their features. Pleasant companions. Despised by the Bedawin of the desert. Geological aspects of this region.

HOT SPRINGS OF GADARA.—Continued.

I HAVE stated that the climb from El Hamma to Um Keis was a rather difficult one; but it is easy compared with that up the steep mountain-side to the north. It took us, usually, forty-five or fifty minutes to reach the brow of the hill, or the southern edge of the great plateau east of the Sea of Galilee. The view of Gadara, of the Jordan valley and Beisan, of Kaukab, Tabor, the Nazareth hills, Hattîn, and many other points of interest, was very fine. The water in the springs of El Hamma looked intensely green, as I have before described; and the charming little lake, the Fountain of the Brides, with its green slopes, was

more beautiful than ever, while near it the jungle and palm-groves of M'Khaibeh appeared like a garden.

Some distance to the east, but still on the edge of the plateau, is a small ruin called El 'Ayûn. The ruins consist of a few modern houses, some remains of older buildings, squared stones, and pieces of doors and lintels, all of which are of basalt. The Arabs say that the fountains, El 'Ayûn, "are just below," which is extremely indefinite. We learned, however, that they are not far away. Going north from El 'Ayûn, one has the Wady Sumar on the right. The great plateau is rich, mostly free from stone, and the color of the soil is dark red, like the most fertile portions of Bashan. Flocks of sheep and goats, and herds of cattle, were scattered in different directions on the vast plain, and with them, of course, their shepherds; while in some sections a number of men were ploughing. In fifty minutes from El 'Ayûn one reaches Kefr Harib, a Moslem village on the western edge of the plateau which I have just described. A mile or more, however, before reaching it, one comes in sight of the Lake of Tiberias, and at this season it is unspeakably beautiful, when seen from the point just indicated.

In the gardens and fields near the village, the prickly pear is found in great abundance, and is of immense size; and there are a few kharûb, together with some very old olive-trees. These ruins are extensive, and the place has evidently been, in former times, one of wealth and importance. There are several cufic inscriptions among the ruins, and one or more very large mills for grinding olives.

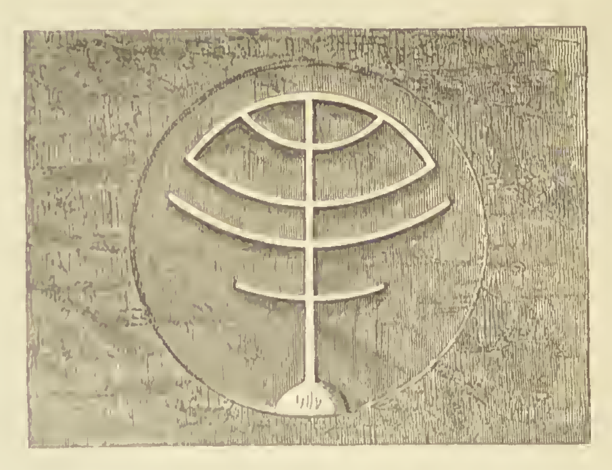
Before reaching this village, one sees on a sharp peak, just under the brow of the mountain, some ruins called El Kawayir. It may have been a small fortified place, or watch-tower, for the people say it is a *kulat*.

Half an hour beyond Kefr Harib, and a little below the level of the plain on which the village stands, is Jamusîeh.

This is a low ridge in front and along which the road led into Husn. From this point it is only two or three minutes' walk to the city's gate, which was imposing, and guarded by massive towers. The summit on which this famous castle-city stood slopes abruptly, almost perpendicularly, on the north and south sides, and also on the west end; while the east end is connected with the mountain only by a narrow neck or ridge, of which I have already given the name as Jamusîeh. Josephus has not exaggerated, nor would it be easy for any one to exaggerate, the natural strength of this position. A broad street ran from the gate just mentioned to the western extremity of the place; and, if the line of it were continued, it would pass through Mejdel, on the west shore of the Lake of Tiberias. The guide whom we employed while making our examinations at El Husn, belonged in Kefr Harib, and proved to be uncommonly intelligent. He had never been with foreigners; hence his archæological tastes were natural, not acquired. He was perfectly familiar with the ruins, and his questions and talk in general showed that he had noticed many of the things which exist there, and had thought about their use.

The road from Gamala to Fîk is a good one, and the distance only about forty minutes. At one point on this road, as I looked back upon El Husn and the neck or ridge which connects it with the great plateau to the east, I noticed how strikingly the outline of the two taken together resembled the neck and back of a camel, and realized in an unexpected manner the appropriateness of the name which the city bore, *i. e.*, Gamala, or *camel* (see "Wars," iv., 1, 1). In the valley west of Fîk, there are large and flourishing groves of olive-trees, covering many acres. The place has extensive ruins, with a good many cufic inscriptions; and from the lintel of a door, or a stone which now serves as such, I copied what may possibly

be a representation of a Jewish candlestick, with its central shaft and appropriate side-arms, nicely carved in the basalt rock. During one visit, as we reached the edge of the plateau overlooking the Lake of Tiberias, we saw a storm that had been gathering in the south-west, cover and darken the lower end of the lake. The black mass of clouds not only filled the sky in that region, but appeared to rest upon the earth. The entire Jordan valley and the



Candlestick on a Lintel at Fîk.

hills to the west were hidden from sight as the storm marched northward to the Sea of Galilee. There it seemed to pause, while the lightning played upon its dark, frightful billows, and the thunder-peals startled us by their crashing sound. The spectacle was grand, but it was not of long duration. The mass began to move and lift, and soon the buried world beneath it reappeared, while, through the rents in the clouds, the sunlight fell again on mountain-top and valley.

Later in the day just referred to, while we were working near Fîk, another storm overtook us, and we hastened into the ruins for shelter. We were thankful for a place of refuge from its violence. There proved to be a succession

of showers; heavy rain, with deafening thunder, followed by rain and hail. One of our horsemen knew a well-to-do man in the place, named Mohammed,—a name as definite as Smith or Jones with us,—and we made him an unceremonious call. He was mending a plough, and was evidently anything but pleased at our arrival. But he could not help himself, and soon became reconciled to the inevitable and treated us civilly. After the plough was mended he sent it away by a boy and then devoted himself to our wants. The weather had become cold, and we were wet and needed more fire. So sticks were piled upon the coals in the centre of the room, and before long I thought we should be obliged to leave on account of the smoke. The smoke element in Arab hospitality is not pleasant. But at last we got warm and dry, and our host made coffee for us, for which, of course, we did not pay, but only made him a present! The storm ceased near night, and we returned to our camp.

I shall present here some suggestions with regard to the identification of Fîk, not only with the Aphek of I. Kings xx., but with Hippos, one of the cities of the Decapolis.

The table-land immediately east of the Sea of Galilee is fertile, and has been occupied by important cities whose names have come down to us in the Bible, Josephus, and the Talmud. One or more of the great battles of the Old Testament was fought at Aphek (I. Kings xx.; see II. Kings xiii.), and one of the hardest struggles of the Jewish war took place at Gamala. The modern Fîk is supposed to represent Aphek of the Bible, and likewise Fîk and Gamala are thought to be situated very near each other.

Seetzen, Burckhardt, and others have made suggestions with regard to some of these sites, which it is not necessary for our present purpose to notice at length.

The only important ruins in this section bear the names respectively of El Husn, Kefr Harib, and Fîk. Fîk is written by Edrisi (p. 16), Aphik, افيق, which corresponds almost exactly with the Biblical name.

In Josephus's account of the siege of Gamala, his description of the city is so minute and definite that there can be no possibility of error or doubt as to what place he intends ("Wars," iv., 1, 1, *et seq.)*. It is called at present El Husn, which means castle or fortification. As was frequently the case with cities of importance, Gamala gave its name to a small district, apparently lying chiefly to the north of it ("Antiquities," xviii., 5, 1). A dispute about the boundary of Gamalitis led to a war between Herod Antipas and Aretas, "King of Arabia Petræa" *(ibid.)*. The first mention of the place is in the time of Alexander Jannæus, who destroyed it. Here it is spoken of as "a fortress of great strength" ("Wars," i., 4, 8; "Antiquities," xiii., 15, 3). In fact, Josephus generally speaks of it as "a fortress" ("Life," 11, 1; 24, 1; 36). It was "in Lower Gaulanitis" and "on the Lake of Tiberias opposite Tarichea" ("Wars," iv., 1, 1). The full description of the place in "Wars," iv., 1, 1, *et seq.*, need not be repeated here. After its destruction in the Jewish war it is not again mentioned, so far as we are aware, for the Gamala of the Mishna, "fortified by Joshua," was probably in Galilee, as, indeed, the *Gemara* on this place states it to have been (Schwarz, p. 150; Neubauer, p. 240). The name does not occur in Eusebius or Jerome, nor is it given among the cities of the Decapolis in any of the different lists. Furthermore, Pliny, in his description of the Sea of Galilee, says that it is surrounded by delightful towns, and he mentions Julias and Hippos on the east, Tarichea on the south, and Tiberias on the west. Gamala is not mentioned, as we should have expected, had it been at that time an important town east

of the lake. We should have expected Gamala in place of Hippos. This fact of the disappearance of the name is an important one.

Somewhere in the immediate neighborhood of Gamala was a town named Hippos, which attained equal, if not a greater, celebrity in the Roman period. This was distinct from Gamala, since both names are frequently mentioned by Josephus in such a way as to show that both cities existed at the same time. Therefore Hippos could not be at El Husn, as some have supposed. It was thirty furlongs from Tiberias ("Life," 65, 5), and situated, it is supposed, on or near the shore of the lake. In the same sentence Gadara is represented to be sixty furlongs from Tiberias, and Scythopolis one hundred and twenty. According to this statement, Gadara is just double the distance from Tiberias that Hippos is; consequently, with a radius of half the distance of Gadara from Tiberias, and with Tiberias as a centre, we ought to be able to find Hippos. This is on the supposition that Josephus is giving us exact data. Some scholars have been led to locate Hippos at Es Semakh, upon the shore of the lake, some distance east of the exit of the river. But between the river and the mountain there are no ruins except those of a few mud houses; besides, there are hints which seem to require us to locate its site to the east of this point and north of the Yarmuk. For instance, in the time of Florus, when the Jewish nation had been thoroughly roused by the massacre of their brethren in Cesarea, bands went forth to take revenge upon the cities of the Syrians. After reaching Gerasa from Philadelphia, they took the direct road to Pella and Scythopolis, and went thence to "Gadara, Hippos, and Gaulanitis" ("Wars," ii., 18, 1). All these places (with others) were destroyed. Had Hippos been situated at the south end of the Lake of Tiberias, the avenging force

must have passed very near it on its way from Scythopolis to Gadara. If they went first to Gadara, they must have returned to the valley and then gone up the mountain again to have reached Gaulanitis, making a very zigzag and unnatural course. The inference is that Hippos was north of Gadara, and between it and Gaulanitis. Gadara and Hippos were both called Greek cities ("Antiquities," xvii., 11, 4). They were given to Herod the Great by Octavius *(ibid.*, xv., 7, 3), and after his death were attached to Syria ("Wars," ii., 6, 3; "Antiquities," xvii., 11, 4).

Again, Josephus states that Justus, having prevailed upon the citizens of Tiberias to take up arms, led them out, "and burned those villages belonging to Gadara and Hippos which lay on the confines of Tiberias and of the Scythopolis territory" ("Life," 9, 6). This shows, perhaps, that the jurisdiction of Gadara and Hippos extended to the southern end of the lake. Hippos gave its name to a district,—Hippene,—and this, together with Gadaris and Gaulanitis, bounded Upper and Lower Galilee on the east ("Wars," iii., 3, 1).

Hippos first appears in the time of Pompey, who restores it, and many other cities, to their owners, *i. e.*, the Greeks and Syrians, from whom they had been taken ("Antiquities," xiv., 4, 4; "Wars," i., 7, 7), probably by Alexander Jannæus, who took many cities from the heathen ("Antiquities," xiii., 15, 4), although Hippos is not there mentioned.

Another suggestive fact with regard to Hippos is that it is never mentioned by Josephus, so far as we are aware, in connection with Gamala. On the other hand, he frequently mentions Hippos and Gadara in the same connection. An examination of all the passages where Hippos or Gamala occur leads us to the former conclusion, while the latter statement is justified by the following references: "Life,"

9, 65; "Antiquities," xiv., 4, 4 (see "Wars," i., 7, 7); xv., 7, 3; xvii., 11, 4 (see "Wars," ii., 6, 3); "Wars," ii., 18, 1, 5; iii., 3, 1; 10, 10.

With the single exception of the siege which Gamala underwent, Hippos, both at that time and previously, seems to have been a place of much more political importance; while, subsequent to the war, Hippos is often mentioned and Gamala never.

Eusebius and Jerome mention Hippos,—once in connection with Decapolis, and again under Apheca. By both it is called a city of Palestine. Both locate Aphec near Hippos, but Eusebius calls it a "large village," while Jerome calls it a "great castle." Its last appearance is as an episcopal city of Palæstina Secunda.

But Hippos, as was the case with several other towns, seems to have had one name among the Greeks and another among the Jews. In the Jerusalem Talmud and in the early Jewish writings, we find Susitha several times mentioned, which is explained as being the same as Hippos. It was inhabited by pagans, and was the rival—or the enemy—of Tiberias. It was situated on the opposite side of the lake, and "merchants are said to go and come from Susitha to Tiberias" (Shibiith viii., 3, *Gemara)*, showing that there was frequent intercourse between the two places. We find in Berashith Rabba a curious statement about the ark of Noah, that "it glided as on two planks, which one might place from Susitha to Tiberias." This is important, as showing that Susitha was on or near the edge of the plateau opposite Tiberias. This language would hardly have been used had Hippos been on the low ground at the south-east corner of the lake. It may be mentioned, further, that Fîk and Tiberias are within sight of each other. The early Jewish writings associate Susitha and Gadara (see references in Schwarz, p. 159; Neubauer, pp. 238–240; we add to their

references one from the Jerusalem Talmud, Demai ii., 1, *Gemara).*

The testimony of Ptolemy is also to be considered. He places Hippos and Gadara on the same meridian, namely, 68°. The latitude of Gadara is 32° 10′, and that of Hippos 32° 30′. This would also preclude the location of Hippos at Summah, which is east of Es Semakh, or at any point on the south shore of the Sea of Galilee.

Burckhardt (p. 281) was of the opinion that Fîk and its territory must have formed a part of Hippene.

The following summary of the facts now gathered will illustrate more clearly the historical relation of these different names, and serve to confirm our proposed identifications:

1. The important place in this region, in Bible times, was Aphek. Besides this, no other name appears.

2. In the Roman times we hear no more of Aphek, or of its Arabic representative, Fîk; but Gamala and Hippos are used. The cities are near, but yet distinct from each other.

3. After the Jewish war, Gamala passes out of sight, while Hippos remains, and Susitha, a Jewish name for the same place, comes into use.

4. In modern times, Susitha, Hippos, and Gamala have all disappeared, while the only important ruins in that region, as we have seen, are El Husn, Kefr Harib, and Fîk; the latter being a survival and reappearance of the old Bible name of Aphek.

5. El Husn represents beyond doubt the Gamala of Josephus. Susitha and Hippos we consider to be represented by Fîk, and there remains Kefr Harib, which the Arabic writers have frequently mentioned (Wetzstein, pp. 117–119).

This we judge may be identical with the Harûb of the early Jewish writings. There was also a Migdal Harûb, which may have been El Husn (see Schwarz, 15).

With regard to the statement of Eusebius and Jerome concerning Apheca as being near Hippos, it is to be noticed that they do not agree as to the character of the place, one calling it a "large village" and the other a "great castle." An examination of the ground shows that no castle would be built at Kefr Harib, nor would one be likely to be built at Fîk. The region is too level for such structures. The only eligible site for such a purpose is El Husn; this point seems to have been occupied as a fortress from the earliest times. Unless it can be shown that Eusebius and Jerome were so intimately acquainted with this section as to prevent their falling into error, we shall be justified in saying that Eusebius refers to Kefr Harib, while Jerome refers to El Husn, when they speak of "Apheca, near Hippos."

The building material in Kefr Harib is basalt, and we found here several Nabathean inscriptions. While much of the plateau stretching to the east is free from stone, the basalt rock crops out along the edge of the table-land, where this drops to the west, for a distance of a mile or more, and it is upon this bed of rock that Kefr Harib is built.

The ruins at Fîk are in a fair state of preservation. The people told us that "formerly Fîk had five hundred yoke of oxen, but now there are not five hundred people all told. The government has ruined the place."

We found, on our return from Fîk, that one of our muleteers, whom we had sent early in the morning to Tiberias, had returned, but was evidently in bad humor, although he is generally good-natured, and before starting on his errand was greatly elated that we should select him for that duty. We soon learned the cause of his depression. Among the supplies which he was to get was a quantity of sugar; but, when crossing the river on his return, the water

being much higher than when we crossed a few days since, his mule stumbled and fell, and in his efforts to save himself and his animal, his goods were left till the last, and, when recovered, the sugar was melted.

Sheikh Mûsa, who belongs to one of the tribes in this valley, and who has served us faithfully since our arrival, deserves notice on account of his features. He is somewhat past middle life, is always cheerful and willing to accommodate us, but thinks far less of geography and antiquities than he does of a horse. He can't understand what we wish to do with names. His skin is dark, his nose is slightly flattened and broad at the base, with wide nostrils; he has a large mouth, thick lips, and his voice is guttural. At first I was strongly impressed with the African cast of his features, but I see now that while there is a resemblance, the differences are such that Sheikh Mûsa could not possibly belong to that race. He is rather slow in his movements, and in some other particulars besides color and features he is totally unlike the Arabs of the desert. I have described him fully, because he is a representative of the Ghawarineh Arabs, whom the Bedawin of the desert do not regard as possessing pure blood, and hence they will not intermarry with them.

Along this valley where the sides of the mountain are exposed for two thousand feet in perpendicular height, one has a good opportunity to study the geology of the region. On the south as well as on the north side, both limestone and basalt appear; but on the north side the basalt predominates, while on the south side it is the limestone which predominates. At two points, from two to three miles apart, it is all limestone on the south and all basalt on the north side.

I have mentioned the great bend in the valley where, at the bottom of the mountain on the north, white limestone

appeared for fifty or more feet, and above that the basalt. This basalt lies in horizontal strata. But upon this layer, which is anywhere from one hundred to two hundred feet thick, there seems to be a mixture of basalt and limestone. Above this, again, to the summit of the mountain, including all the great plateau east of the Sea of Galilee, the formation is basalt. Some of the limestone last referred to is of a poor quality, appearing like conglomerate rock, full of flint and other rounded stones. As the entire Bashan plain is a basaltic formation lapping over on the limestone of which the formation of the Gilead hills consists, and as the thick bed of white limestone which I have described as at the very bottom of the bed of the Menadireh is more than five hundred feet below the level of the Mediterranean, some idea may be formed of the depth to which the limestone extends, and of the thickness of the overlying and overlapping basalt.

CHAPTER XIV.

The Jordan Valley.

Fording the river at El Hamma. A highly recommended crossing proves a poor one. Loaded mules falling. 'Ain et Tubag. Camels at Ma'ad. View from the hills west of Gadara. Kaukab, on the west of the Jordan. Bedawin in the valley. Tents numbered by hundreds. Arabs direct us to a good camping-place. Francolin. Smyrna kingfishers. Collared turtle-doves. Grass and water. Scenery in the Jordan valley and about our camp. Arab camp-fires. Graceful palms.

Camp of the Palm-Trees, March 8, 1876.

OUR camp is near the river, just opposite Beisan, but there is no town or village here, nothing but a broad plain, with a bright sun above us by day and a glorious moon at night. We are six hours and thirty minutes below El Hamma on the Menadireh. Within sight, a little to the north of east, is Tell Arb'ain, and on one of the foothills to the east is 'Arak er Rashdan, a ruined village which is deserted most of the time, but which at present is inhabited. Below us, and apparently very near, but in reality two miles distant, there are sixty or more black tents, and to-night we can see the camp-fires, while during the day this Arab encampment has been surrounded by great herds of cattle.

We left El Hamma yesterday, the 7th, at 8.30 A. M. The Menadireh was high, but had fallen a good deal since Monday morning. The Arabs showed us what they thought was a better crossing than the usual one leading to Um Keis, which was just opposite our camp. This new ford proved to be very rough, as, indeed, all of them are, although the water was not so deep. The current was strong, and two mules went down with their loads. The muleteers had stripped, in order to help the mules across, and be ready in case of any accident. One mule was within ten feet of the opposite shore when he fell. Fortunately his load was not very important, and the damage done to it by wetting was not serious. The other fell in the middle of the stream. It was our servant's mule, and the servant was riding him. This man and mule carry our lunch, and odds and ends of baggage which we need on the way. The poor mule struggled and tried several times to rise, but this was impossible, and all he could do was to keep his nose above water. The men hastened to him and cut his load loose; after a while, with their assistance, he got up and made his way to the shore, while the men brought the load. He came out where I was standing. He was thoroughly drenched. His ears were pressed down as close as possible to his neck, and he had put on the most disgusted look that he was master of. He presented a comical appearance, and I could not help laughing at him.

Crossing and starting again occupied us about one hour. We then wound around the brow of the hill without going as far up as the ruins of Gadara, passed 'Ain et Tubag, and came down to the Jordan plain some distance north of Wady 'Arab, the great wady which is just south of Gadara or Um Keis. Ma'ad or Sheikh Ma'ad, is just north of Wady 'Arab, and on the stream are the remains of a ruined bridge. There were a large number of camels here. From the

brow of the hill, where we passed over it, we had a splendid view of the great valley, which is one of the finest I ever looked down upon. The mountains to the west, the beautiful lake to the north, and the great dome of Hermon still farther up in the same direction; the long reach of plain to the south through which the remarkably winding river was flowing, the valley itself dotted with groups of black tents and herds of cattle, and carpeted with great fields of wheat, —all these formed a striking picture, which I gazed upon



Castle of Kaukab el Hauwa, as seen Across the Jordan Valley from the Hills South of Gadara.

with deepest interest. Among the interesting landmarks in the mountains to the west was the castle of Kaukab, and at one point we could see through the trenches which exist on the north and south of it, as in the above sketch. Besides the fields of grain, there were very many acres of ploughed land, and I counted with my glass upwards of twenty pairs of cattle ploughing. I counted also the black tents until the number reached something more than two hundred, and I suppose that during the day we saw in all between three hundred and four hundred of them. The

Bedawin are very numerous in the valley just now. They have some fine cattle, and sheep and goats almost without number. Persons belonging to the encampment which I have mentioned as being two miles below us, have brought us milk, and our men have been down for barley for our animals. While on our way here, yesterday, we inquired of different Arabs whom we met about a suitable place for camping. The last man we asked said: "In about an hour you will come to a place where there is water, and palms, and Arabs, and milk, and butter, and everything else you want." We found the place in about the time he had indicated, and the palm-trees, but the Arabs had moved. We were near their old camping-place and could still smell them. One sickly, forlorn dog was left and did not seem disposed to go on. I tried to befriend him and gave him some bread; but our own dogs barked at him, and I am afraid that they do not respect or pity the poor. We found excellent water here,—the Jordan, of course, and also Wady Arb'ain, in which flows now a good-sized stream of clear, sweet water. There are about a dozen palm-trees near our camp, and a number of very large sidr-trees. Some of these palms are tall, fine specimens, and there are also near them the remains or the stumps of others, which are twenty or thirty feet high. The whole valley, from Tiberias on the north to the Dead Sea on the south, might, with proper cultivation, be covered with great forests of palms.

Beisan is on the opposite bank, distant from the river one hour or more, but we cannot cross over to it, on account of the high water. We can look into the mouth of the valley, which, indeed, is a great plain, and which runs up to Tabor and Esdraelon.

There is considerable game here, including birds, and we have already made valuable additions to our natural history collection. Soon after our arrival last night, I shot eight

collared turtle-doves—as Dr. Tristram calls them—or ring-doves, and one pigeon, also a kestrel and a magnificent Smyrna kingfisher. Van Dyck also shot several doves, a Smyrna kingfisher, a spur-wing plover, and one or more francolin. To-night I have set our trap again. I have not much faith in it, and fear it is a failure. The Jordan at some points near us is lined with tamarisks and canes, and there is every evidence that wild animals of several kinds abound here.

One who enjoys scenery finds much to attract him in the Jordan valley. To-night especially the moon is lovely; the sky, fields, and hills, the Jordan running here and glistening there, with Arab camp-fires in the distance,—in the valley or on the hill-side,—and our tents, above which tall, graceful palms seem to be watching, form elements in the picture which I have looked upon and greatly enjoyed.

CHAPTER XV.

The Jordan Valley.—Continued.

Sabbath in the valley. All nature alive. The roar of insects. Ichneumons at play. Sacrificing our table comforts rather than our natural history collection. Our muleteers fond of birds which we consider "unclean." Wheat fields. Canals. A tomb and storehouse for property. Savage sidr bushes. Thistles. Mustard. Weeds. Convenience of a sole-leather suit. "Crackling of thorns under a pot." Rubber boots. Tell Arb'ain. An old wine-press. Wady Hammet Abu Dhableh. Natural bridge. Hot spring. A Turkoman tribe. Fah'l, or Pella. Ruins. Tombs. Arab camp and Egyptian vultures. Fresh graves. The Yabis. The Ghazawîyeh Arabs. Disease among sheep. Ceremony of sacrificing one of the flock in order that God might drive away the disease. Kurkama. Halawî. Sheikh in a bad mood. Ed Deir Halawî. Down the gorge of the Yabis. Driven out. Hajeijeh. A secluded and romantic place. Towns built in the foot-hills. A band of gypsies. Broken mill-stone in a quarry.

Camp at Wady Yabis, Jordan Valley,
Sunday, March 12, 1876.

TO-DAY I hoped to read a great deal, but it is almost eight o'clock in the evening and I have just commenced. It occupied me nearly all the forenoon to take care of my flowers,—work which must be done or they would spoil. After dinner some Bedawin sheikhs came and stayed a long time; when they had gone I tried to take a nap, but was awakened by the cold nose of one of our dogs in con-

tact with my own, and so gave it up. I then went to the top of one of the foot-hills in the rear of our tents, overlooking the lower portion of Wady Yabis, in order to enjoy the view of the great valley stretching out before me and on either hand, through which ran the Jordan in its winding course, and beyond which rose the magnificent hills of Western Palestine.

I can hardly express how thankful I was this morning for a day of rest; even though I knew I could not enjoy or observe it in the way I should were I at home. But it has been a perfect summer day, like one of those during the last part of June or the first part of July in New England, when the weather is sweltering. All nature is alive here; trees, shrubs, grass, flowers are growing with all their might. The air is thick with the steam of rank, luxuriant vegetation. At home we talk about "the hum of insects." It is not an exaggeration to say that the air here has been filled with the roar of insects. As I sat on the hill-top just referred to, the volume of sound swelled up from the great plain and filled the sky. I never before witnessed or experienced anything of the kind so impressive as this. It was inspiring to realize that I was surrounded by so much vocal life, as well as by an infinite world of life that could express itself only by greenness, fragrance, and beauty. But the day, with all its loveliness, was fearfully hot. At noon it was 70° in our tent, and as uncomfortable as 100° would be in New England. Towards night some clouds and a slight breeze came up, and this evening the air is quite cool. The broken clouds, as they pass before the sun, throw some beautiful shadows on the hills and plains. One day recently, I saw a large section of the Jordan plain which appeared to have been transformed into a lake. All my companions said that the resemblance was striking and perfect. Any person seeing it suddenly would have

exclaimed: "Yonder is a lake twenty or thirty miles in length, and how beautiful it is!" But that section was covered by a dense cloud which stood above it, all around which the sun was pouring down its rays.

Yesterday I saw a pair of ichneumons at play, and watched them with my glass, but they were beyond the reach of my gun. They are the first that I have ever had a fair sight of, or that I have been able to observe carefully. They are graceful animals, of a reddish color, about eighteen inches in length, and move about slyly, like weasels. We have seen hyenas and jackals; in fact, jackals visit us every night and come close to our tents, but none of them come in and surrender at discretion. We have fifty specimens of birds. We have a dish of game now and then, in fact, almost every day we have some; but we always make it a rule to sacrifice our table to our natural history collection. If we need a bird for a specimen, we fall back on boiled ham for meat. Some birds, however, are too badly injured in shooting to make good specimens, and these, provided it is allowable to eat them, are put into our cook's hands. But I have discovered that certain birds which we ourselves do not consider suitable to eat, our muleteers serve up and make of them an enjoyable dish. As a single illustration, I may mention crows and jackdaws, which we, of course, throw away, but which our muleteers save, cook, and eat.

Between the Menadireh and the Yabis there are a number of wadies, which have living springs and quite large streams flowing in them. These streams are carried in numerous canals over the plain for the purpose of irrigation. The weather is so hot that the wheat would be parched and withered without maturing if not abundantly watered. But where it is irrigated it is rich and rank. On the tenth of this month I gathered some stalks that were headed, and in

a few days all the earliest fields will be so. I noticed wheat at three or four different heights, generally two or three in the same or adjoining fields, and I learned that a difference of a few days was made in the sowing of these, in order that the grain might not all ripen at once; for the people have neither the men nor the appliances to harvest it, if all the fields should ripen at the same time. The canals from the Yabis are numerous, and carry the water over many square miles. One man, with whom we talked in the field where he was at work, said he had the use of that canal—a certain one to which he pointed—every fourth day.

Just below us, about one mile distant, is a large *wely* on a small tell or mound; about it are numerous small mud and stone, or reed houses, and from a distance the place looks like a village; but it is the storehouse or the barn of the region. There are not only these small low houses on the surface of the ground, but the hill itself is full of holes. There must be fifty or more in this one hill. They are eight to twelve feet in depth, and six feet and upwards in diameter. In these grain is stored. The holes are sometimes lined with a thin coating of reeds, and the grain is then put in, and the whole covered with straw. We were assured that the grain does not mould or get wet, but keeps very well. Besides, this *wely*, which is the tomb of some saint or prophet, protects the grain from thieves. The Arabs declare that "no one *can* steal it," which means that no one would dare to do so, lest some terrible curse should fall upon him from the neby, or prophet. Thus their grain—and it is the principal thing they place there—is as safe as it would be under the strongest bars, bolts, and locks. This is certainly an easy and convenient method of locking up property; but I wonder how it would work in America to build a savings-bank in that way, with only the tombstone of George Washington or Lyman Beecher to guard it!

No one who has not experienced it can realize the savage nature of these sidr bushes and trees, which are so abundant in this valley. Sometimes, by accident, one gets jostled against a bush of that kind, and it is almost impossible to extricate one's self from its grasp. When a fine bird was perched upon such a tree, we seldom shot it, but waited until it flew elsewhere, for if when shot it fell into the sidr-bush it was generally impossible to recover it, and we gave it up for lost. Trees, shrubs, weeds, and flowers, and, in fact, almost all kinds of plants in this country, appear to be armed with thorns. A field of thistles will sometimes send us a mile or more out of our way in order to go around it, for we could not make our way through it. Besides the mustard, which is often as high as my shoulders when on horseback, fennel stalks are likewise ten and twelve feet in height. It grows wild here, and the seeds have the same taste as the sweet fennel, which we cultivate at home. The farmer or gardener in America often complains of the weeds; but here I could show him the paradise of weeds, out of which it would be difficult to wade without assistance, or climb without a ladder. I have forced my way through them for an hour at a time without once seeing the ground except where I trod them down, my head and shoulders only appearing above the great sea of color. In wading through oceans of weeds and thistles, and struggling with sidr-bushes, where I am constantly scratched, torn, and bruised, I have often thought how convenient a sole-leather suit would be. One of the most difficult tasks I have to perform is that of mending my clothes after a day's experience with these thistles, sidr-trees, and other thorny shrubs, and likewise with the rocks in these wild ravines and with the stones in the various ruins. I could get along better if my hands did not become scratched,

bruised, and stiffened in this rough work. There is one passage of Scripture uppermost in my mind at such times, namely, where it speaks of "the crackling of thorns under a pot." I get a good deal of comfort from those words, "the crackling of thorns," for I realize that, although they may tear my flesh and clothes, yet they can be subdued by fire. The satisfaction comes from thinking of these cruel persecutors as being consumed by the flames.

One article which I brought with me from civilized lands has been of very great service on this trip, and that is my pair of rubber boots. Small streams and marshes, of which there are many, I can defy, to a certain extent, if I have them on. At one place on the Jordan, I came near losing my boots, and myself, too, by getting into the mire; for every time I raised my foot I brought up about ten pounds of clay and mud. It was only with the help of some bushes that I got out, after a struggle of fifteen or twenty minutes.

Tell Arb'ain, some distance east of our camp at the palm-trees, is double, or, in fact, it is composed of three mounds,—a large one in two parts, and a small one,—and beside them are fine fountains. Our Arabs called our attention to a great rock, or boulder, of enormous size, which had been hollowed out, with a deep vat at one end. They said it was an old tannery; afterwards they said it was an old press. It is not probable that they knew its use. It was evidently an old wine-press, and as such is an important relic. At 'Arak er Rashdan, the building material appears to have been brought from elsewhere. At Mirga'ah, or Mirka'ah, twenty-five minutes south of 'Arak er Rashdan, there are some good foundations, and the place is one which could easily have been fortified. There are two hills, and of these the one nearest the Jordan plain is the higher. The other is east, and nearer the mountains. The place is situated just north of Wady Abu Zîyad. Forty

minutes south of the ruin last mentioned is Wady Hammet Abu Dhableh, on which, at a distance of a mile and a half to the east of the valley, is a fine natural bridge and a hot spring. The spring is eight feet in diameter, and a good-sized stream issues from it. There is here no outlook, but the ruins show that the spring has been cared for and utilized. Its temperature is 103°. The bridge is thirty feet wide,



Natural Bridge and Hot Spring North of Pella.

about one hundred feet high, not far from three hundred feet long, and its single great arch is thirty feet high at the highest point. The wady runs from east to west, and its banks are very steep. One crosses the bridge from the south, and from its north end descends to the spring. Neither Robinson nor Ritter mentions this spring, nor is it noticed in the valuable and scientific work of Lartet. Neubauer refers to a passage in the Jerusalem Talmud where

the words "Hamtha of Fah'l" occur in connection with the travels of a certain Rabbi Zeira, which he is inclined to identify with Pella, although he does not seem to be aware of the existence of any hot spring. The formation at the bridge is conglomerate limestone, with layers of red sandstone.

Just south and east of the bridge, on a plateau, or large natural terrace, were a few Arab tents, from which the men were absent, but a few women were left, besides a dozen boys and dogs. One of the women came out with a large dish of buttermilk, which my companions said was very nice. She had small features, but was of fair size, and was nearly white, with an intelligent, pleasant face. By her features and general appearance, it was evident that she was not related to the Arabs of the valley, or to those of the desert. Her language also was strange. She spoke Arabic poorly, and could not speak Turkish. Our horsemen said she was Turkoman, but this I understood that she denied.

Thirty-five minutes from this natural bridge are the ruins of Tubakat Fah'l, on the stream called Jirm el Môz. The supply of water is abundant, and the situation delightful. The large fountain was surrounded by elegant buildings, and some of the columns which remain are forty-three inches in diameter. South of the fountain there is a sharp, high hill, the sides of which appear to be artificial, and on the top there are ruins. On the hill, just behind or east of the town, are the remains of a church, and in front of the city the remains of another of immense size. The hills in the vicinity are full of tombs, some of which have recently been opened, either by Arabs or by parties from villages west of the Jordan. On one of our visits to the place, we met there some Christian merchants from Nazareth, who were friends of Mr. Zeller. These men were familiar with the ruins, and called our attention to many facts of interest. Over one of the newly opened

tombs was a Greek inscription, Φῶς φόρου ("The Light of the Forum"), from which we infer that the tomb belonged to some important public man in Pella. The door of this tomb was thirty-seven inches wide, five feet high, and seven and a half inches thick. It had three loculi. The inscription, short as it is, occupied thirty-three inches on the lintel. Of the other tombs I examined thirty or more. Some had thirteen loculi each. In one or more of these I could stand upright, and in the walls there were niches for lamps. It appeared to me that in some cases the walls separating the loculi had been cut out, so as to form a chamber of a house, for some of the tombs have evidently been used as dwellings. In those of the largest size, columns of the native rock had been left to support the ceiling. The hill-sides near these tombs are strewn with sarcophagi, or with pieces of the same. Over the entrance to one tomb two birds were sculptured, which resembled a cock and a dove.

South-east of these tombs, following the Roman road (from Pella to Gerasa) around the head of a deep wady, where it had been excavated in the rock, we came one day upon an Arab camping-ground which had just been deserted. In fact, the rear-guard had not left. A few women were picking up the odds and ends of camp property, and they were attended by several dogs, while vultures, called Pharaoh's chickens or Egyptian vultures, were hovering over the place, and lighting here and there on the ground in search of food. The rude circle of stone in which the people had made their beds of reeds and grass still remained, also charred bits of wood, and not many yards away I noticed three or four fresh graves. Among the Arabs, when the poor body is done with life it is put out of sight, and its resting-place is soon forgotten. The living do not lay to heart the death of friends.

In the Jordan valley, in the region of the Yabis, there are a good many zuggum-trees loaded now with green fruit

about the size of large plums. These are used as a healing remedy; if crushed and laid on bruises or sprains, relief is obtained. About Fah'l, the hills are covered with a large weed called *kalkh.* It grows high, is intensely green, and has a yellow blossom. Sometimes it grows as high as ten feet, and is a strong, rank, shrub-like weed. The Arabs say that if sheep eat it when it is young it will kill them, but will not when it is old.

At the Yabis we fell in with the Ghazawîyeh Arabs, different entirely from the Ghawarineh. The Ghawarineh are named from the locality which they occupy, as, for example, the Ghawarineh of Tiberias and the Ghawarineh of Nimrîn. The Ghazawîyeh and the Ghawarineh do not intermarry.

The distance from Fah'l to our camp at the palm-trees was usually made in one hour and a half. As we looked west and north over the plain, we saw many black tents scattered at different points, and far beyond them our own, appearing like white dots on a field of green. But the distance from the palm-trees to the Yabis was about three hours. Rather more than midway, or about three miles north of the Yabis, there is a large marsh covering many acres, and from the hills it looks like a lake. It is full of water-fowl, and we secured here some rare birds. The name of the marsh is Birket Marazzah.

When returning to camp, one afternoon, we saw a great commotion near an Arab encampment, and five large flocks of sheep near by. A drum was being beaten, and people were running towards the place whence the noise proceeded. The sheikh told us that a disease had appeared among the sheep, and the people thought that by sacrificing one (which they took from any flock at random), God would be pleased and drive away the disease.

The region, both on the north and on the south of Wady Yabis, is a very interesting one. Following up the only

feasible road on the south side of the wady, Kurkama is reached in one hour from our camp at the point where the wady opens on the plain, and the village of Halawî in one hour and twenty minutes more. The sheikh of this village seemed to be offended because we would not stop and enjoy his hospitality. We could not persuade him that our time was precious, and we left him in a bad mood. On a sharp peak to the north of the town is a ruin called Ed Deir Halawî, distant forty minutes. It is very difficult of access from any direction, but possesses some large stones, some columns, one arch, and a great supply of cisterns. It is a sightly place and commands a fine view of Beisan, Tabor, Safed, and other points in the far west. To the south, two or three miles beyond Halawî, the village of Fara is seen, while to the east the ground descends sharply to Wady Naum, and to the north almost perpendicularly to Wady Yabis. We went down to the east and then north till we reached the bottom of Wady Yabis, where, on the bank of the stream, we took our lunch in the shade of some great olive-trees. Thence we endeavored to make our way down the wady itself to see if, by following it, it was possible to reach the Jordan valley. This proved to be the most romantic trip I have made in the country. There was but little space between the stream and the cliffs, and we had to cross the stream a dozen times. For the first hour the scenery was the wildest that I had yet seen. The sides of the mountain rose perpendicularly fifteen hundred feet, and at several points the last two or three hundred feet projected beyond the rest and hung over our heads. Sometimes the gorge widened a little, and at such points would be planted a single row, perhaps, of olive-trees. The bottom of the wady, where anything could grow, was a mass of canes and tropical trees. I saw almond-trees full of fruit which was about the size of the almonds that

are to be found in our shops at home. The scenery here cannot be adequately described. An artist should by all means visit this remarkable valley. After about an hour, the walls of the chasm came close together, and formed a series of labyrinths down which it was impossible to go with our horses, whereupon we went back a short distance, and climbed up a steep place on the north side where the cliffs had parted. After a mile or more we went down and tried it again, and got along very well for a couple of miles, when we were driven out once more, and did not make any further attempt. I was in hopes we could make the whole distance along the bottom of the wady. Our horses certainly could not be taken down, and it is doubtful if men, even the shepherds, could make their way along the rugged bed of this valley.

Besides Ed Deir Halawî and the village of Halawî, Beit Idis, Kefr Awan, Judeitha, Maklub, Miryamîn, Kurkama, and the other neighboring places in these hills have been pretty thoroughly examined. Among these, the ruins of Hajeijeh deserve special notice. It is one of the finest sites for a city that could be pointed out in the foot-hills bordering the Jordan valley. It is about one hour and fifteen minutes south of Kurkama, and not quite two hours south of Wady Yabis. There is no large wady at this point, but the mountains break down into small hills between which is a ridge running east and west, and sloping on the north and south sides to the valleys below. In each direction are hills higher than the ridge itself. On this ridge are the ruins of a town of considerable size and elegance. South of it is an immense ledge of rocks close by, which forms a precipice over which water flows,—a beautiful cascade, made more attractive by the many vines and flowers that were clinging to its sides. Beyond this precipice there is a sharp hill two hundred feet high,

entirely separate from the mountain, on which are ruins. When I reached the summit of the ridge already described, I saw, behind the precipice and the waterfall, a small but charming valley, the bottom of which was completely filled with a cluster of trees, whose branches touched each other and whose tops formed a perfect oval, and just before them was a fountain springing from the rocks. The fountain was a lovely one and at least two-thirds of the town was below its level. When I reached the trees referred to, I found there was a cluster of them,—in all, a dozen or more,—and beneath their branches, which touched the sides of the valley all around, the space was open and the ground clear, and I have never seen a more charming spot. Tents could be pitched, or small houses built, beneath these trees, and one might have a house in a location which all the world would covet. What surprised me most was the fact that the trees which made this place so lovely were my great enemies, the savage, thorny sidr. I have said a great many hard things about the sidr-tree, because its thorns have so often torn my clothes and flesh; but on my way to camp I felt like repenting and taking back all I had ever said, and asking the trees' forgiveness. The superior natural attractions of this point were appreciated in ancient times by those who built a town here, and it would be gratifying if we could discover to what ancient name, if any, Hajeijeh corresponds, or at least what was the former name of this city.

The ruins in the Jordan valley interest me by their situation. On the flat land of the valley very few are found; but, instead, they are located in the foot-hills and near fountains, or on living streams which descend from the hills above. Such towns were practically in the valley, but, in many cases, just off the main thoroughfare leading from north to south, and so situated that, while they had

a good head of water in the fountain or stream behind them, they had spread out before them the fertile plain, with its marvellously winding river, beyond which the western hills rose in grandeur.

One morning, just as we were starting out from the Yabis for our day's work, a band of strolling musicians came along, who had with them one of the largest monkeys I ever saw. They were gypsies, and we had frequently seen persons of this kind wandering about. They wanted to entertain us, but our duties were too pressing to pay them any attention. If they had had a hand-organ, as well as a monkey, I think I should have asked them for a few tunes to remind me of my native land.

At Halawî I observed that the people had large numbers of bees in hives, but I did not learn that they raised honey for sale.

On the south of Wady Yabis we found a quarry, whence mill-stones had been cut. One stone, ten feet in diameter, three feet thick, with slightly oval edge, lay about one and a half times its width from its original bed, broken into three parts.



Mill-Stone in a Quarry in Jebel 'Ajlûn.

CHAPTER XVI.

THE JORDAN VALLEY.—Continued.

Possibility of forests in this valley. Makrukh, or a natural tunnel. Broad valley at the mouth of tho Zerka. Multitudo of camels. My companion thinks they frighten the quails. Examination of the Lower Zerka and the mounds in tho plain. Traces of hot springs. Visit to Es Salt. View over the valley as we climbod Jebel Osha. Cold weather. Arabs very friendly. Dogs in Es Salt. View of the Dead Sea. Hills covered with terraces for vine culture. Attending church. Call from the native pastor. Making bargains with Arabs. Writing letters and journals. In the Lower Ghor. Damieh ford. Salt spring. A "bethabara," or ford-house. Pasha of Nablûs and a company of soldiers. A soldier with a gun is a *legal* tax-collector. Kurn Sartabeh. Fine view. Angles taken. Fusail, or Phasaelis. Ancient palm-groves. Experienco in the jungles on the banks of the Jordan. Leopards becoming extinct in Syria. Geology of Jebel Osha.

CAMP AT ES SALT, March 18, 1876.

OUR course from the Yabis was south along the Jordan valley to the Zerka, where we eamped for several days while working up that region. For six miles or more, up the valley north of the Zerka, the plain is eovered with trees, which, from a distanee, have the appearanee of being a forest. It is as near a forest as one often sees in Palestine. It suggested to me what this valley might produce under proper care. The wheat fields

which we passed were very fine. Wheat fields of vast size are not all confined to the prairies of the West. Those in this valley make a splendid show, both for size and also in the matter of productiveness. We crossed Wady 'Ajlûn and, not far south of that, Wady Rajib, in both of which are large living streams, and at the mouth of both there are also important ruins. After passing Wady Rajib, the cliff, or rather a spur of the mountain, seemed to project into the valley, or plain, far beyond the general line of the hills themselves. I expected that we must go over it, as the road did not appear to go around it along the valley. When I came quite near the cliff, the road turned a little, and I saw a great natural tunnel leading directly through the hills, and through this the road ran. This tunnel was as great a surprise to me as the natural bridge which I found at the hot spring north of Fah'l, or Pella. Beyond this tunnel the valley suddenly broadened, and formed the mouth of Wady Zerka. We went on two or three miles, crossed the Zerka, and camped on the south bank, under the shelter of a projecting hill. About the Zerka were multitudes of black tents, and the fields were covered with camels. The Jordan valley pushes up into the mountains at this point like the head of a great bay. The Zerka is a large stream, but not so large as the Menadireh. The Arabs just here and to the south of us belong to the Beni Sakhr tribe, and these swarms of camels are their property. They have come down to pasture their flocks and herds. Strange as it may seem, I have observed these camels, notwithstanding grass, tender herbs, and shrubs are so abundant, biting off and chewing great mouthfuls of thistles like our largest, most cruel thistles at home, as eagerly as an ox would feed upon fresh clover. It may be they do it to sharpen their appetites, and thistles may taste to them somewhat as a radish does to

an Arab, of which vegetable the natives of both town and desert are very fond.

Van Dyck was tempted by the game which we started on the route, and stopped to try his luck, while I went on alone to our camp. As it was past lunch hour when I arrived there, I did not wait for him, but took a tin plate, a piece of cold chicken, a few dried figs, a few walnut meats, and a tin cup, and went down to the bank of the river and ate my lunch. Meanwhile I was entertained by the fish, which appeared to watch me. At all events, they came very near my feet and seized every crumb that I dropped, and nibbled at the chicken-bones which I threw into the water.

Some days were spent in examining all the lower portion of the Zerka, including the interesting tells, which exist to the north of it in the Jordan valley. These mounds are strange, and show signs of having been occupied in days past. Among the *débris* with which they are covered, fragments of pottery of all colors and qualities are specially noticeable. These tells ought to be examined, for they are evidently artificial.

There was formerly at the mouth of the Zerka a large hot spring, or perhaps more than one. An old man, belonging to one of the tribes about us, whose friendship we secured, told us that when he was a boy he used to bathe in it, although the water was so hot that he could hardly bear it. But in Ibrahîm Pasha's time (A. D. 1832–'40), a great canal, which is still in use, was dug near and above it to carry water from the river, and thus the spring was ruined. It is now nearly filled up, and the water is merely tepid. There is a tell near it, which retains the name Tell el Hamma, and also a level plain just about the spring is called Ard el Hamma. The words "el Hamma" point to the fact of hot springs.

We left our camp at Wady Zerka this morning at seven

o'clock, and climbed the mountain till we reached the summit, and then went along the ridge about one hour to Jebel Osha. While on the ridge we had a splendid view of the vast Jordan valley more than four thousand feet below us, and of the great hills beyond the river to the north and south—a sweep of eighty to one hundred miles in extent. Our camp on the Zerka was between six hundred and seven hundred feet below the level of the Mediterranean, while Jebel Osha is about three thousand four hundred feet above it. In five hours, we had come up from a tropical climate, with its rank, steaming vegetation, to a region of pines and almost of winter. We left fields of wheat that were rich and luxuriant, and nearly headed out, while here the wheat is little more than above the ground. The trees have changed. The birds, the vegetation, and the climate are all different from what we left in the valley below. Es Salt is several hundred feet lower than Jebel Osha, but it is cool here, and I have on my overcoat in addition to the clothes I have worn during the day. I am very thankful that thus far we have met with no accident or trouble of any kind; nor have we had any sickness. To-day completes three hundred and sixty-two hours that I have already spent in the saddle. The Jordan valley, from the Sea of Galilee as far south as the Zerka, we have found to be full of Arabs. Their numerous flocks, herds, and tents give the plain a very animated appearance. These people have come from the plains of Moab and the Hauran, and their tents, cattle, and camels sometimes cover the fields for miles. They will soon, however, begin to move up into the mountains, ascending a short distance at a time, until they reach the plains again in the early summer. When I entered the valley, below the Lake of Tiberias, I made a desperate effort to count the tents, but soon gave it up as impossible, for

there are many thousands of them. The great droves of camels about the Zerka, lining the river bank and filling the valley, my companion did not like. He said they frightened all the quails. But the tribes through which we have passed, and with which we have had intercourse, have treated us in the most friendly manner, and some of them have furnished us with milk and chickens, and whatever else they had to dispose of which we desired. They served us also as guides, and gave us information about the country so far as they could. But it was a matter of constant curiosity to them to know what we were about, and why we wished to learn the names of all these places, and what object we had in visiting the ruins, and collecting so many flowers and animals, and taking note, indeed, of everything that was above ground. When a Franghi wishes to buy a horse of them, they can appreciate his motives and understand his business, and they consider that he is doing something commendable; but the work we are engaged in is so entirely outside of their life that it is to them absolute folly.

To-night, before sunset, I went up to the hill above the town to get a view of the Dead Sea and the mountains of Moab to the south. The air was clear and I had a good view of the sea from the northern to the very southern end. The tongue, or El Lisan, was very distinct, and the little island at the extreme north end was visible, appearing about as large as a small boat. As the sun was setting I watched the shadows of the western hills as they crept over its surface and at last darkened it. How much I wished that such a picture as I saw to-night could be realized and retained on canvas.

Our camp is in a much better location than that of last year, when we were here in the month of October. That was on a hill overlooking the town. We are now in a

valley a little farther away, where we escape the noise of the dogs. I imagine that no town in Syria is so favored as to dogs as Es Salt. From our former camp we heard during the night a constant howl. It was almost impossible to sleep. Now the noise is as incessant as ever, but fortunately it does not reach us. When they are very boisterous, however, we get the echo, which is quite sufficient. The barks and growls strike an angle in the valley some distance above our camp, and the effect is peculiar and almost comical, a sort of burlesque of the real thing such as I have never before observed.

The valleys and hill-sides about this place in October were covered with vines, but now they are bare and one can see the numerous terraces and rocks, which in summer are concealed. Men are now at work ploughing or digging over the ground in the vineyards, and making preparations for the coming season. As I rode over the fields between here and Jebel Osha, the marvellous grapes, which I enjoyed so much last year, were the only thing I thought of. They were fine indeed and their memory is precious.

Es Salt, Monday, March 20, 1876.

Yesterday the thermometer was 53° at 7.30 A. M., and 57° at 6 P. M. To-day it was 59° at 7.15 A. M., 70° at 12 M., and 56° at 6 P. M. The sun at mid-day is warm, but the nights are cool, and the atmosphere is enjoyable and invigorating compared with that of the Jordan valley which we have just left.

We attended church, yesterday, in the chapel of the English mission here, where Mr. Simon, a native, preached. The congregation numbered about fifty persons, which is

small, for just at present many of the inhabitants are absent, being engaged at their work in the fields at too great a distance to come home for the Sabbath. The clergyman seemed an earnest man, and his hearers were very attentive for an audience in Syria, where a speaker must expect considerable interruption by persons coming and going, and moving about. The people sat on mats spread on the floor, while we had low stools furnished us, it being generally understood that Europeans are not in the habit of sitting on the ground. While we were listening to the sermon and worshipping around the altar, the sparrows among the beams and rafters overhead were busy making their nests, chattering and scolding meantime after their noisy fashion. Mr. Simon and two of his friends made us a long call in the afternoon, and I judge that a strong foothold has been gained by missionary effort in this important centre of Arab life.

We have spent a large part of the day in making arrangements with our Arabs, whom we had sent for, and who arrived about daylight or before we were up. Four men will go with us, and the price we pay them is reasonable. It is not in the Arab nature to come to an agreement quickly, and this is the reason why so much time was consumed in making our bargain, and not because they objected to serve us, or were exorbitant in their demands. Their minds are bright and active, they are rapid in their movements when they choose to be, but when it comes to making a trade, however small, or transacting any business, however important, they become apparently indifferent, never show the least sign of haste, and are absolutely wasteful in the amount of time they devote to the most trifling affair. The remainder of the day has been occupied with caring for our flowers and birds, and in writing journals and letters.

CAMP AT DAMIEH FORD, Thursday, March 23, 1876.

We came down here early Tuesday morning, March 21, making the distance in four hours and forty minutes. The thermometer was 52° at 6 A. M., when we left Es Salt; and on the bank of the Jordan, in the coolest place I could find, it was 87° at noon, and 69° at 6.30 P. M. The change from the bracing atmosphere of the hills is depressing. As my duties have kept me in and about the camp nearly all the time, I have noted the thermometer at different hours, as follows: 6 A. M., 65°; 7 A. M., 69°; 8 A. M., 72°; 9 A. M., 76°; 10 A. M., 81°; 12 M., 87°; 1 P. M., 89°; 2 P. M., 90°; 6 P. M., 75°. We have not suffered so much as yesterday, because the sky has been overcast, while yesterday it was clear. It is not safe to do anything in the field in the middle of the day.

On our way down we stopped at the foot of the hills to examine a large salt spring in the mouth of Wady Butm. This is said to be dry in summer. At present the rocks about the spring and along the valley below it have a white incrustation upon them, and the water is bitter, leaving an exceedingly unpleasant taste in the mouth. The plain of the Upper Ghor we crossed in fifty minutes, that is, from the salt spring to the edge of the plain, where it drops down to the Lower Ghor. In thirty-five minutes more we reached our present camping-ground, near the Jordan. The plain of the Lower Ghor is at this point about one mile wide. There is here a good ferry, and on the opposite bank is a veritable "bethabara,"—a house belonging to the ford. It is a khan, where travellers stop and where coffee can be obtained. The men who have charge of the ford live there, and they do not stint themselves in the number of noisy dogs. At times, when merchants or travellers arrive, the place is quite animated. How large

a place need the Bethabara of the New Testament have been? I hope it was not like this khan. I have no doubt, however, that it was frequented by soldiers and travellers, merchants with their caravans, Roman officers in chariots, people mounted on mules or donkeys, and many poorer persons who journeyed on foot, so that we must not expect the class of people found there to have been very select; but, on the contrary, miscellaneous in the extreme.

I obtained all the angles possible at Tell Damieh, and from it the grandest object visible in the north was, of course, Mount Hermon. The view up the Jordan valley was at least ten miles in extent, down the valley, five miles more, and up the valley of the Zerka, five or six miles, really making this a very sightly point. Yet I realize that we are not only shut in by the mountain-walls of the Jordan valley, but also in this low plain by the banks which enclose the Lower Ghor. The course of the Zerka is from north-east to south-west; but when it reaches the plain of the Lower Ghor it bends to the west and enters the Jordan above Tell Damieh, about one mile north of the ruined bridge which exists at this place.

This tell is a curious object, rising about fifty feet above the plain, is forty-five yards in diameter, perfectly round, and exactly in the shape of an inverted bowl with very steep sides. Like some of those north of the Zerka, it is covered with fragments of pottery and a few loose stones. On the west side, projecting into the plain, is a platform of earth about twenty feet high, and as wide as the tell itself. The evidence that this mound is artificial is not so strong as it is in the case of some of those on the Upper Jordan plain just referred to, still I should like to cut into it to ascertain its true character. The suggestion has been made and advocated, I believe, that Damieh represents Adam of the Book of Joshua (iii., 16), a place

mentioned in connection with the crossing of the river by the Israelites.

To-day the pasha of Nablus arrived, and with him thirty or more mounted soldiers, on their way to Es Salt. They let their horses feed on the plain, threw themselves down in the shade on the bank of the river about our camp and rested till towards sunset, when they went on again. The taxes were to be collected from those tribes of the Belka over which the Turks have control; and when this business is undertaken the officials take with them, as in this case, the means of enforcing compliance with their requests. These armed soldiers furnish a good example of what a Turk means by "legal measures." I talked with a number of these men, and found them very pleasant and communicative. They showed me their needle-guns and examined closely my Winchester rifle. They admired and praised the weapon, and I have no doubt that they coveted it; yet one young man remarked that his gun would do very well for a soldier.

Winged insects abound in this lower valley. They swarm by day and in the evening as well, when we have a light. They come by millions, until the air is so filled with them that we can scarcely see, and change our position, by which we obtain, however, only a few moments' respite. I suppose they like that part of our work which pertains to the skinning and preparing of birds.

Yesterday I crossed the river and made an excursion to Kurn Sartabeh. I wished to examine this strange, needle-like peak and the ruins upon its summit, and also to prove the angles I had taken to it. It is such a prominent and unmistakable object that it serves an excellent purpose as a landmark, and, besides, special attention has recently been given to it by one of the officers of the English survey party. I went without a servant and accom-

panied by only one Arab. We crossed the fine plain, now beautiful with wheat fields, which stretches up into Wady Fari'a, along which the road to Nablus winds. The wheat is heading out, and a single field through which we waded, Arab fashion, was two miles broad. At the foot of the mountains many Arabs were encamped, with whom my companion talked some time. On the north of Kurn Sartabeh a wady runs to the very top of the mountain, while another descends on the south side, so that the *kurn* is separated from the main ridge of the mountain to the west. The wady on the north side is very abrupt in its ascent, and it was a difficult task to climb to the summit. At the very top, a large, ancient wall connects the main mountains with the isolated portion known as Kurn Sartabeh. This may have been a conduit; but, if it were for defence, an attacking party must make its way up one or both of the wadies just referred to, and only by these difficult passes, while the garrison on the wall could fight both ways. From the Sartabeh end of this wall the path ascends to a broad plateau, which is crossed, and then leads down a sharp descent of fifty or one hundred feet into a valley, where the *kurn* or "horn" begins, which is in form a perfect sugar-loaf, and rises three hundred feet above the plateau. It would be difficult to mention a place in Palestine whose natural advantages for defence would be superior to those of Kurn Sartabeh. Salchad, Banias, Shukîf, the *old* castle of Tiberias, and even Gamala itself, which is superior in this respect to all the others, cannot be compared with it.

The ruins are extensive, and many of the stones are bevelled with the full, rough face. It is not late work, not even Roman. These appear to be the remains of an ancient castle of great strength. The manner in which this mass of stones, of which the fortress was formerly

composed, could have been brought up to this remote and inaccessible peak, is to me a mystery. An Arab, whom I met later in the day assured me that there was no old road leading to it from the west. To think of such a place as this being attacked by soldiers who had to fight hand to hand!

The view from the summit more than repaid me for all the toil of climbing to it under a sweltering sun. Jebel esh Sheikh was covered with snow, and so was the Lebanon range farther to the west and north. Lake Merom and the volcanic peaks on the plain to the east of it and south of Hermon were distinctly seen, likewise the Sea of Galilee, the hills about Safed, the hills west of Tiberias and the slope from their summit, which inclines towards Mount Tabor; also Gamala and Gadara, all the range of Jebel 'Ajlûn or hills of Gilead, Kulat er Rubad, Jebel Meisera and Jebel Osha, the mountains of Moab, and the Dead Sea. But the mere naming of different points that can be seen gives no adequate idea of the extent and magnificence of the prospect which one enjoys from the top of this strange landmark. Hills to the west obstruct the view in that direction, and to the east nothing can be seen beyond the highest part of the Moab and Gilead ranges, but it is the north and south sweep which makes the prospect a glorious one. No language can picture correctly the Jordan valley, the winding stream, the jungles on its banks, the strange Ghor with its white, ragged sides, the vast plain of the valley, through and in the middle of which the Lower Ghor is sunk, the dense green oases here and there formed by some mountain stream, and the still, lifeless sea, as bright and motionless as molten lead, lying far to the south, ending the great valley and touching the mountains on either side! This is an outline merely, but I cannot summon to my aid words which will describe it more accurately. The Jordan

valley or Ghor, in front of Sartabeh, is about eight miles wide, and looks like a vast plain. The Lower Ghor is the ragged channel cut down along the middle of the larger one. This distinction of the upper and lower Ghor is by no means so strikingly defined above the mouth of the Zerka as it is below that point, and all the way thence to the Dead Sea.

After completing my special task, I recrossed the plateau and went with my Arab down the south side to Wady Fusail, which is a remnant of the word Phasaelis, a name given to the town which Herod the Great built here, and presented to his sister Salome. At that time the valley was celebrated for its palms. The sun was oppressively hot, and in this close valley there was not a breath of air stirring; I lay down under the shade of some trees by an ancient water-course and rested for two hours or more, or until it seemed safe to go about my work again. The stream in this channel is living and comes from a large fountain above, towards the hills. It is all used in irrigating wheat fields. There are two tells, a large and a small one, which mark the site of the Herodian town, and on each are ruins. The fellahîn, who were at work at Fusail, said there were no ruins in the valley above. So far as this water reaches, life and verdure are seen, but beyond that the sun has already begun to wither the winter grass and to turn the plain into a desert. At Kurn Sartabeh we saw gazelles and one fox, and in the valley any number of storks. The trees and bushes at Fusail were also full of birds.

After I returned to camp I took my rifle and shot-gun, and had a long ramble down the river. The more experience I have with the jungles on the banks of the Jordan, the more remarkable they seem to me. Thistles, briers, canes, vines, willows, tamarisks, and many other trees and

shrubs, grow so thick and rank that it is often impossible to penetrate to the water's edge. After having once seen these jungles one ceases to wonder why the boars and other wild animals which frequent such places have never been exterminated. Here their retreat is secure. While making my way into the jungle at a certain point, where I succeeded in penetrating, however, but a short distance, I started a wild boar not ten feet from me, and I can say with truth that he started me, or at least startled me, but as he ran it did not become necessary for me to do so, even if I had been able, which I was not. He made a tremendous crashing as he dashed through the dry canes and bushes, but the jungle was so thick that I could not point my rifle at him, as I carried it breech foremost. In fact, it was not possible for me to turn it around. Boars, jackals, hyenas, ichneumons, otters, and other wild animals frequent these jungles, and birds also are found here in great numbers and variety. We have already over one hundred specimens in our natural history collection, some of which are rare, while many of them are exceedingly beautiful. The heron is a very difficult bird to obtain, and no less so are the beautiful francolins. The francolin resembles in shape the guinea-hen, and is twice the size of the larger of the two kinds of partridges found in the country. They have small heads, short necks and legs, and the colors are exquisite. The flesh is white and delicious, but inclines to be dry, at least that is the character of the meat as it comes to us from the hands of our cook. They have a peculiar call of five or six notes; they hide in the grass, and run under it in such a stealthy way that it is only by rare good luck that one gets a shot at them, unless while on the wing. Among four-footed animals we have made great efforts to obtain a leopard, but these creatures are destined soon to become extinct in

Syria. They are found now only in the wildest and most inaccessible gorges, and even there but seldom. Large amounts have been offered for their skins, and native hunters are constantly on the look-out for them. Twenty years ago one could obtain a reasonable number of leopard-skins without difficulty, and at a reasonable price, while now it is impossible to get even one, at any price.

While coming from Kurn Sartabeh, this afternoon, I had a good opportunity to observe carefully what I had noticed before when on that side of the river, namely, the formation of the mountain called Jebel Osha. All the upper portion is limestone. This crust is from fifteen hundred to two thousand feet thick, while all below it is sandstone of a great variety of colors. But, from the west side of the river, when the light is good, while the upper portion of the mountain is of a whitish color, all the lower portion is red, pink, or violet. The effect is striking. The Zerka, before it reaches the Jordan valley, has cut its way through a bed of sandstone, some of which is metal-bearing. I collected specimens of thirty or forty different colors, or shades of color, from the stones about our camp, when we were farther up on this stream than now.

CHAPTER XVII.

Lower Jordan Valley.—The Shittim Plain.

Tell Nimrîn. Sodom apple-tree. Great heat. Apparent and real distances. Camp opposite the Jericho ford. Visit to Jerusalem. Telegraph for Rev. Dr. Thomson. Meeting acquaintances in Jerusalem. Jerusalem products at the Centennial Exhibition. Absurd notions of Palestine. Glimpses of my tent-life. Cloth and brick houses compared. Tents blown down. Our tent described. Its furniture. Vestiges of civilization. Our food. Arabs do not like "gamey" fowls or birds. Our Arabs and their weapons. Our dogs. Lack of sleep a great privation. Noisy camp. Donkeys irrepressible, yet much-abused animals. Breaking camp. Order of march. Muleteers adjusting loads with stones. Sagacity of horses in finding the best path. My personal outfit. Loaded saddle-bags. Taking notes on horseback. Poor horsemen. The timid English traveller. The man who fell off. Sewing, the greatest trial of camp-life. New ferry-boat. Pilgrims. Pomegranates in bloom at Jericho. Remains of the ancient city.

Camp at Wady Nimrîn, Friday, March 24, 1876.

WE are about twenty minutes west of Tell Nimrîn, which is a large mound, and about it are a good many ruins. Below us, the wady itself is dry now, the entire amount of water of the large stream being diverted for irrigating wheat fields. There are about us many large sidr bushes and trees, and the Sodom apple-tree is also abundant. This shrub, which grows fifteen or twenty

feet high, is yellow, with cork-like bark and milkweed leaves, and, when cut, milk exudes from the pores. The wood is brittle, and most of the trees have been rubbed against and broken, so that it is rare to find a good specimen showing what the natural size or growth might be. Some of the stems are four to six inches in diameter. When cut, it is as light as punk. It is a curious plant, and the Arabs call it *'oshir* or *'ashir.* What is pointed out to travellers in the vicinity of Jericho as the Sodom apple-tree is another shrub entirely.

The day has been exceedingly hot, and we were thankful for the shade of a sidr-tree, under which we sat on the bank of a canal and took our lunch. These savage trees can shelter us from the sun as well as tear our clothes and flesh.

One hour north of our camp are some curious pits in the plain, which I must examine.

In taking angles from Tell Nimrîn, I found that to Kurn Sartabeh was 330°. The angle from Kurn Sartabeh to Tell Nimrîn was 150°, hence these prove each other exactly. This is noticeable, because, when I was on Kurn Sartabeh, I was not absolutely certain of Tell Nimrîn, and asked my guide a good many questions; after I had made up my own mind, I had him point the compass himself. It is now proved that his testimony and my judgment were correct. From our tents, the Dead Sea looks as if it were about one hour distant, but it is really four hours, and it is three hours from here to Jericho.

Among other facts, I collected of our Arabs the names of all the wadies between the Zerka and Nimrîn. No living streams flow down upon this portion of the valley, yet the watercourses bear evidence of having been at times the track of raging torrents, and, as along some of them there are trees, there must be water not far below the surface.

Near this tell is an encampment of Sukhûr Arabs, who have a good many camels. They are friendly, and furnish us with milk and barley. We have at least three weeks' work to do yet in the lower end of this valley, and, at the same time, the heat is making it every day more and more dangerous to carry on operations here.

CAMP OPPOSITE JERICHO FORD, Thursday, April 5, 1876.

We moved our camp from the Shittim plain to this place for a day or two, while my companion went to Jerusalem to carry letters and to come down with Dr. Thomson. Last week I went to Jerusalem myself with letters, and also got our mail, which had been accumulating for some time. No one who has not experienced the same can realize the satisfaction there is in receiving letters from friends after days and weeks of exile from civilization. Besides getting letters and supplies, one object I had in visiting Jerusalem was to telegraph to Rev. William M. Thomson, D. D., of Beirût, to see if he would join us for a short trip in Moab, as he had expressed a desire to visit that region. I received a favorable reply at once, and, on Saturday, April 1, rode out with my Arab sheikh one hour or more from Jerusalem and met the Doctor and his son Henry, who accompanied him. As the Mediterranean Hotel was full, we found quarters together at Mr. A. Hornstein's hotel, in Armenian street, a very comfortable, quiet house, where we were cared for in excellent style. As Dr. Thomson was not very well, I left him and returned to camp and my work in the valley, and sent Van Dyck to Jerusalem to come down with our friends as soon as it should be prudent for them to do so.

I met several acquaintances from America while in Jerusalem, some travelling alone, but the most of them

belonging to one of Cook's parties. The city and the highways leading to it always present a lively scene when one of Cook's great parties arrives or departs, with sun umbrellas, flowing kefîyehs, horses, mules, tents, baggage, bundles without number, dragoman, muleteers, guides, cooks, servants, and all the rest. The tourist season did not commence as early as usual this year, I understand, owing to the fact that the quarantine was not removed until the middle of January, and hotel-keepers, dragomans, and others, whose living is derived to a great extent from travellers, have suffered in consequence. But the business connected with tourists is not so brisk as it has been for some few years past, for the reason that the great Centennial Exhibition is attracting the attention of every nation, and very many people, who otherwise would have visited the Holy Land, are turning their faces to the far West, while Americans, on their part, are staying at home. Jerusalem of to-day is bound to be represented there, and thousands of articles made of olive-wood are already on their way thither. I know a family, consisting of a widow and two daughters, who have been at work for months preparing upon cards dried wild-flowers, gathered from sacred places, which are within a few days to be forwarded, in the care of a native Syrian, to the great Exhibition. While Jerusalem sends its olive-wood and Palestine its wild flowers, the Lebanon Mountains and Damascus are sending their articles of silk. These things may appear insignificant by the side of machinery, and paintings, and the multitude of objects which the science and art of other nations will produce; but when Americans see these humble objects, let them reflect a moment upon the condition of poor, afflicted Syria. Its inhabitants suffer constantly from the exactions and oppressions of a wretched government. Its whole eastern border is liable to be harassed at any

time by the Bedawin hordes from the desert. Religious fanaticism causes hatred and bitterness between the different sects, and puts hostility between village and village, and between section and section. Earthquakes not infrequently shake into ruins its cities and towns. Its poor people have just passed through the terrible scourge of cholera; and now, as if one disaster must necessarily follow another, the land is parched, and the crops are in many places dying for want of water. Streams, springs, and cisterns are all low, and during the winter there has been but little rain, and the calamity which appears most threatening at present is a water famine. Water is the life of this land, and, taking one season with another, enough rain falls during the winter months, if it were properly preserved, to make all these valleys and hill-sides green with forests and vegetation, and wealthy with harvests. It is evident that the inhabitants in former times took great pains to make the water supply abundant, and to provide against the worst contingencies that might arise. The remains of aqueducts are found in various sections where the region is now a desert; and one of the most remarkable things connected with many of the ruined cities and towns is the great number of ancient reservoirs and cisterns with which they were provided.

Among the gentlemen whom I met in Jerusalem was Mr. Butterworth, from Michigan—an elderly and very intelligent man. His profession during all the early part of his life was that of a mechanical engineer, and he has done much also towards developing the mineral resources of his own State. He was deeply interested in my work, and especially in the hints I gave him respecting the mines of Palestine. His interest in this country is in striking contrast to that of many travellers, who say: "This is a God-forsaken region, and I want to get out of it as soon

as possible!" But what earthly reason can persons of this class give for visiting Palestine at all? Why do they not stay away? If they had remained at home they might have retained the reputation of having some sagacity; but their coming here, and especially the remark just quoted, which I have heard from more than one person, shows in them a deplorable lack of it.

During the intervals of camp and field duty I have been going over my notes and writing up my journal: and since this mode of existence is so unlike anything in civilized lands, it is possible that some of these "glimpses of tent-life" will have an interest for persons far away from Syria, who will never experience the pleasures or undergo the hardships that have fallen to my lot in the country beyond the Jordan.

Tent-life is remarkable for its simplicity. The sense of being confined by walls of brick or stone is entirely wanting. One enjoys the freedom of the sky and fields, and if fresh air is a luxury, or merely a necessity, one has an abundance of that. A brick house has an advantage over a tent from the fact that it will not blow down. When the wind is high, those who dwell in tents sometimes have the experience of having their house fall about their ears. It is unpleasant to be aroused suddenly from sleep, and to become aware that your house, for anything you can see to the contrary in the darkness and storm, has left for parts unknown. Then for a little while there are lively times: you scramble for your clothes, the bedding is hustled together, and a dash made for the nearest shelter, provided there is a ruin, a goat-pen, or a cave at hand; but if there is not, you have to "stand the storm" until the tent is set up again, supposing that is possible. Probably during the meantime everything has become wet, and the remainder of the night is passed in the most uncomfortable

manner. If, however, sufficient precautions are taken beforehand, such scenes will seldom occur. The body part of our tent is round, with a single door which is fastened at the top and let down like a curtain. This part of the tent, which is called its wall, is nearly as high as my head, and is fastened by pins all around the bottom. The roof of the tent is in one piece, fastened to the top of the "wall" just described, and supported in the centre by a stout pole. Round the edge where the roof joins the wall, ropes are fastened, which go out in every direction, and are attached to pins which are driven firmly into the ground. The pole which stands in the centre extends up through the roof which it supports, and from its top four long ropes go off in as many directions above and beyond those already described, and are fastened to pins in the same manner. Besides these two sets of ropes, extra ones are, whenever a storm is expected, thrown over the tent and fastened firmly to pins driven into the ground. Opposite the door the wall of the tent is constructed so that it can be thrown open, and thus the air allowed to blow through if the weather is warm.

Now that we have our tent described and fastened so that it is hardly possible for it to blow down, let us go inside. We have rugs or pieces of carpeting spread down, in order to cover the grass, thistles, scorpions, and any other inconvenient things that may be on the ground. These articles border on luxury and could be dispensed with; but they are certainly a comfort when we are dressing. We sleep on bedsteads made of iron, which fold up into a very small compass convenient for transportation. Our tent is large enough to accommodate four such bedsteads placed in a circular form round the wall of the tent; but we have only two. In the centre, by the tent pole, are two tables, one for writing and one for eating. On the wall of the tent

by our beds are pockets, where we keep our towels, combs, brushes, looking-glass, and other small articles, which in camp-life may be called vestiges of civilization. Our chairs are camp-stools without arms or backs, and it frequently happens that before the journey is over they have also neither bottoms nor legs. The extra space in our tent is generally occupied with boxes, carpet-bags, old boots, canes, guns, pistols, field-glass and compass, press for flowers, water-bottle, umbrellas, overcoats, and water-proofs, and sometimes I could truly say, "with numerous other articles." In addition, we have two old sacks on which our dogs sleep, and often the wall of our tent is ornamented with half a dozen or a dozen birds which are hung up to be kept in shape until we can skin them.

As to our meals, we intend to have three a day. Frequently, however, only one could be called a regular meal, and as for "square meals," we have them when we can, which is seldom. Our style of life affects the appetite, and we cease to be fastidious, and are thankful for what we can get.

For breakfast we have coffee, ham, and eggs. Our midday meal is a cold lunch of hard-boiled eggs and cold chicken, or cold mutton. Our dinner, or evening meal, is the one on which our cook spends his energy and skill. It is generally prefaced by soup, which, however, is sometimes so thin that it is the most suggestive reminder of civilization which we have. It is not easy, nor is it necessary, for me to give all the details of our food, and the habits of our cook. I will say that when we are near any village we can get barley for our animals, charcoal for our kitchen, and milk, chickens, eggs, and sometimes a kid or lamb, for our table. But among the Bedawin it is not always possible to find or to purchase these articles. Our men live chiefly on bread, but do not object to meat, chicken, eggs, and the

like, when they can get them. Moslems, however, will not eat meat unless cooked the same day that the animal is killed, nor taste of fowl unless it has had its throat cut and the name of God pronounced over it during that operation. The word "gamey" cannot be in their lexicons, at least not in the lexicon of practical life, or the cook-book. It would seem a very easy matter to obtain milk in a land whose wealth consists in flocks and herds, but sometimes for days and weeks together we are unable to obtain it at any price. When we stop more than one night in a place where there is game, we are frequently able to give ourselves a rest from chicken and eggs, and enjoy a dish of partridge, quail, or pigeons, and this change we consider ourselves fully able to appreciate. As soon as we reach our camping-place, we have the cook start a fire and prepare some tea, which seems to refresh us more than anything else after a long journey or a hard day's work.

An essential part of our camp are our animals. We have eight mules and three donkeys. We pay for eight and a half animals, because we have that number of loads. The additional two and a half donkeys, the muleteers brought for their own convenience. Besides these eleven animals, we have our two horses. And as we have with us never less than three guides, either sheikhs or Bedawin protectors of some sort, we make a show of sixteen animals and ten men. We have one Winchester rifle and two double-barrelled shot-guns, besides one revolver. Our servants and muleteers have another rifle and another shot-gun, making in all five guns besides the pistol. The Bedawin are armed with long spears—at least one of them is, if he is a sheikh, or represents the authority of any particular tribe through which we wish to pass. Sometimes they carry a long gun and one, two, or three pistols, according to their fancy, and the number of such weapons

at their command. Now and then one will carry a clumsy sword. With our weapons and animals, in case of an attack, we could shoot or knock down a few men, and run away from a great many. But I find that the Bedawin are not so anxious to be killed as they have been represented to be. In fact, take all the world, including the wild Arabs, and those men are very rare who will stand up and say: "Here I am, shoot me!" Our two dogs, Jack and Shag, are fine pets, and chase birds and everything else that flies, walks, or runs, until they can hardly stand, and sometimes sink down on the hot plain completely exhausted.

The one great objection to our camp-life is that, so long as we are driven with work, we do not get sleep enough. Eight hours ought to suffice, if theories are worth anything; but even then we wake in the morning without being rested. Probably our interest in our work is so great that we constantly go a little beyond our strength, and the usual amount of sleep is not enough. Besides, it is seldom that we have eight hours. The noise begins early and continues till late at night. Our dogs are terribly afraid that something evil will happen to us, or rather to themselves, and, in spite of our admonitions, bark at the most unseasonable hours. The donkeys that I have mentioned are certainly the noisiest of their kind that I have ever seen. They bray separately, and they bray together, with all their might, making the general effect more hideous. They drawl out their speech, tune, or complaint, or whatever it is, and grunt, and pump, and strain, until their strength fails, and the bray, apparently unfinished, settles back with a sort of gasp or gulp into their throats; but they catch breath only to begin again, and repeat "the same psalm, the same tune, and the same metre." At every pause or lull, one involuntarily hopes that the next time there will be at least a slight variation.

Why cannot they do us the favor to forget sometimes, and give us something else? But they know their speech too well to forget it, and give us the same thing over and over again. Besides, they never break down, and never stop until they are done. No fright, no surprise, no blows, no stones hurled with a vengeance that means, "Stop that noise, or I'll kill you!" will cause them to break off in the middle, or omit any portion of their speech. They have just so much to say, and they go through with it, in spite of opposition or fate. The leader of the duet, or sometimes the trio, has already lost his right eye, in consequence of his insisting upon finishing his speech when his audience—*i. e.*, the men of the camp—did not wish to hear him. I presume he glories in that wound, and would have it regarded as an index of his opinion of the importance of what he has to say. But, after all, it may be that the poor donkey means well. We may have been too severe upon him, but we are certain that he and his companions have been pretty severe upon us. If they need it, they certainly do not take eight hours' sleep, and have often prevented our taking it. I have a suspicion that donkeys enjoy repeating this little speech of theirs. I hope they do. If so, it is about the only pleasure they have in life. Their lot is a hard one. There is no other animal in the East for which I have such a sincere pity as I have for these poor, starved, beaten, century-abused, but uncomplaining, donkeys. No other animal is so passive and unresisting as this. Not even the best men, although aided, it may be, by divine grace, bear so patiently as they all sorts of violence and abuse. They take things as they come. They are resigned to the inevitable. They make no show or pretence in the world, while they do a vast amount of the world's drudgery, for which they receive no reward. Who was ever known to pet or praise a donkey? Very

seldom is there found a man who seems even to appreciate their services. If it is true that men came up from the lowest order of creation, then it is certainly true that at that stage which the life of the donkey represents, the race of human beings left behind many noble qualities.

When we camp for the night, or for a longer time, in one place, and have with us a sheikh, his long spear is stuck upright in the ground near our tent. Above our tent floats the stars and stripes, but it is really the presence of the spear that protects us. Our flag signifies very little to the Bedawin of the desert.

It is very interesting to watch the process of breaking camp, packing, and loading, and to see the procession starting on its journey. The mule which leads wears bells, which all the others are supposed to follow. The loads are composed of the strangest possible medley of objects,—tents, bedsteads, boxes of all sizes, bundles, tables, carpeting, guns, water-bottles, barley-sacks, lunch saddle-bags, kitchen utensils, tin pails, field-stove, and many other things. We ourselves make part of the procession, and with us are the guides or sheikhs, while behind us follow their servants or attendants, our servants, cooks, and muleteers bringing up the rear. Occasionally a load gets loose or falls off, and that part of the procession stops until the difficulty is remedied, when all go on as before. Sometimes the men discover that a load does not properly balance; in that case, the most common thing for them to do is to take a stone of five or ten pounds weight, as may be required, and add it to the lighter side. This, of course, adjusts the balance, but does so at the expense of the poor mule. But the East is not the place for dumb animals to receive mercy at the hands of men. No societies exist for their protection; and from the time that a beast of burden is able to begin to work until its days are finished, its

existence is one of misery. It is beaten with clubs and stones, it is bruised, lamed, and cursed with the whole catalogue of Semitic anathemas; and at last, when it sinks down exhausted and dies, its worn-out carcass is devoured by hungry vultures and starving dogs.

Travelling in this country, especially as we do, is not the time or place to exhibit one's horsemanship. Fine horsemanship under such circumstances as exist here, I would define as the power of clinging to the horse. Horses know the roads and paths, and have a remarkable faculty of finding the way where there is none. If a person, when riding, comes to a difficult place and trusts to the horse's judgment instead of his own, he is almost certain to pass it in safety. The horses have two gaits: they either walk or run; they have no middle gait or canter. A fast walker is the kind of horse that is best adapted to travelling in Syria, since it is seldom necessary or possible to run. For my part, I am usually so encumbered with traps of various kinds that there is no comfort in having my horse go faster than a walk. I have my sun-umbrella, to which I cling, and would no sooner go without than I would go bareheaded; my gun, and two pockets full of cartridges; my compass and field-glass. In my saddle-bags I carry a geological hammer, extra ammunition, thermometer, guide-book, a large note-book with pens and ink, also string and cotton to plug the wounds in birds that are shot, and paper with which to wrap them up. These are not all the things I carry in my saddle-bags, but I have mentioned enough. I shall not be doubted when I say that, at the end of a day's journey, the articles in my bags are in a state of great confusion. With all these traps about his saddle and person, the best rider in the world, in case his horse should run, would experience a sensation of being bumped somewhere! I am frequently obliged to take notes while I am on horseback and the

horse is in motion. By practice I have learned to do this pretty well.

I have said that there was no opportunity here to exhibit one's horsemanship. But there is a very splendid opportunity which many travellers avail themselves of—of showing one's lack of it! Such riding as we sometimes see! It cannot be described. Some persons would doubtless be disposed to pity the riders; but for myself, I pity the horses. If they had the gift of a certain Biblical ass, they would look round to the *superior* being, and say: "Well; I wonder who you are! I wonder what sort of a bringing-up you have had!" I have known a man who was so timid that he had his horse led from Jaffa to Jerusalem, to Jericho, Mar Saba, Hebron, and back to Jerusalem again, and thence all the way up through the country to Beirût. This man was strong, and enjoyed perfect health; his age was about fifty, and his weight was about one hundred and seventy pounds. Besides that, he was an Englishman, and I am rather sorry to be obliged to add, a clergyman also. He is pastor of a church in London, which has between four hundred and five hundred members. But he is never seen at the "Derby races." He is no *horse*-parson. He is eminent for piety and usefulness, but not for physical courage.

One gentleman, who travelled with me several days, seemed to be entirely out of his sphere while on horseback. He fell off regularly every day, and sometimes, for variety, even twice a day. It became such a common occurrence that at last he lost our sympathy. Once, when riding in front of him, I heard a noise and a grunt, and, on looking back, saw the poor man on the ground directly under the horse. The horse had stopped, and was looking round at him with the most compassionate expression imaginable. On another occasion, when we were crossing a

river, the horse suddenly put his head down to drink, and his rider, not being prepared for the motion, went off very gracefully over his head into the water. His hat went down stream, but was afterwards recovered by one of the muleteers.

Among the personal property in my tent, I cherish with peculiar feelings a small box, which contains my needles and thread, or what I call "my sewing work." My duties compel me to go about everywhere; and sometimes, after a hard scramble through thorns and bushes, and among ruins and rocks, I come back quite ragged. Then I take out my little sewing-box, and call upon "my soul and all that is within me" to be as patient as possible while I sit down to sew. With bruised and stiffened fingers the task is not an easy one. On such occasions the theme that I always reflect upon is woman's rights. And I resolve, over and over again, that they may have in welcome all the rights of men they may ask for or claim, provided they will excuse me from assuming any of their rights in case sewing must be included among them.

I have had occasion to cross the Jordan frequently of late, and the comfortable ferry-boat here is to me a great convenience. It is an improvement on wading and getting one's clothes wet. When I went to Jerusalem, the boat first took us across and then returned for our animals; whether it was because they did not wish to run any risk with their boat, or to obtain more money by increasing the number of trips, I could not understand. There were many pilgrims on the west bank, and loads of them were being taken over, merely for the novelty of the thing,—to be able to say in far-off Russia, and about the Black Sea, whence they had come, that they had actually crossed the sacred river and planted their feet on the eastern shore; but hundreds of them were scattered over the plain

between the river and Jericho, and the road between Jericho and Jerusalem was lined with these people. Their costumes were strange, and many of them walked as though they were well-nigh exhausted with the long journey under a burning sun.

At Jericho the pomegranates are now in bloom. The blossoms are large, pear or trumpet shaped, of intense scarlet color, and very beautiful. Near the khan, men were digging and evidently preparing to build some kind of a house of a better character than anything that exists here at present, and I noticed that they found old ruins at some distance below the surface. The remains of old Jericho of Joshua's time, and of the rich and elegant city of Christ's time, must be buried somewhere on this plain, and it is a pity that they cannot be sought for and brought to light.

CHAPTER XVIII.

Lower Jordan Valley.—The Shittim Plain.—Continued.

Exploration work. Mouth of the Jordan. Drift-wood in the Dead Sea. Difference in the level of the Dead Sea. Is the sea filling up? Valley like a furnace. The air does not invigorate. Singular pits in the plain. Arab tradition connected with them. A gentle rain. Terrible condition of the paths. Camels injuring themselves. Birds singing in the night. Thunderstorm. Fine effect. My Arabs and Dr. Tristram's "Natural History of the Bible." Collecting sulphur on the opposite, or western, bank. My companion returns from Jerusalem. Dr. Thomson and son join us at Tell el Hammam. Wadies Kefrein and Hasban. Dolmens. Circular stone of great size. Site of the "Cities of the Plain."

SINCE returning from Jerusalem I have done a good deal of work. I have crossed the Shittim plain in several directions, besides following down the Jordan to where it enters the Dead Sea, following the Dead Sea around the north-east corner, and thence examining the foot-hills as far north as Wady Nimrîn. All the tells or mounds on the plain have been visited, angles and distances measured, and the work plotted. Following the course of the river, Wady Kefrein is one hour and twenty-five minutes and the Dead Sea is three hours and fifteen minutes below our camping-place opposite the Jericho ford. The large island in the Jordan just north of

its entrance into the Dead Sea, was covered with water-fowl, and among them were storks, herons, large white egrets, ducks of several kinds, and some birds which resembled wild geese, but what they were I do not know. Several of the birds that I saw here were unlike any that I had before seen since coming to the country. They were very shy, and rose while we were still at a long distance from them. Farther north, in a place of still water, some huge animal started from the bank, plunged across the stream, and disappeared in the jungle on the opposite side, leaving behind him a muddy path in the water. We could not discover what kind of an animal this was; and on the opposite side, although the thicket was not extensive, we saw no motion. Doubtless the creature felt secure in his unknown lair.

One half-hour before reaching the mouth of the Jordan, the water was so brackish that we could not drink it. Our walk, or rather struggle, along the shore of the Dead Sea eastward, was partly on the land and partly on the drift-wood, which exists here in vast quantities. Our animals had to be taken back some distance, and they did not come up with us for two or three hours. The plain for many square miles just north of the sea is like ashes, in which we often sank over shoe, and our beasts would have had a terrible time in crossing it, even if they had been able to do so. Trunks of tamarisks and palms exist in great numbers among the drift-wood, and my wonder is where the palms come from, unless they are the accumulation of ages, and have been preserved by the salt. As the Jordan enters the Dead Sea, its current bends strongly to the east, and hence the drift-wood collects along that portion to which I have referred.

Very near the shore edge of this drift-wood I noticed a little stream, a mere rill, flowing from the east in a direc-

tion opposite to the current of the Jordan in the Dead Sea, as already indicated, and in it were a multitude of small fish, each about one inch in length. If no animal life exists in the Dead Sea itself, these fish were living only a few feet from it.

About three miles east of the mouth of the Jordan, quite a large tree was standing upright in the sea, all the top of which, *i. e.*, its limbs, and a part of the trunk, was out of the water. It was forty feet from the shore, and in its branches some strange birds were resting. It looked as if it grew where it stood, and altogether it was a remarkable object. The Dead Sea varies several feet, more or less, in its level at different seasons, and this may account for the trunk of this tree being partly submerged.

Since so vast an amount of soil and other material is carried down by the Jordan every year, it seems that a process of filling-in must be going on in some part of the sea, either at the bottom or on the shores where this material is carried by the current of the river. Our walk of some hours along the shore and then north, until our horses could reach us, was very trying. We ran a great risk of becoming overheated, and that would have been a terrible calamity in this desolate place.

Tell er Rama, where we rested during the hot part of one day, is a place of great interest. There are some trees and fine wheat fields about it, and near it an abundance of water that comes down from Wady Hasban.

To-day (April 5), at my tent, the thermometer showed 67° at 7 A. M., 89° at 12 M., and 79° at 6 P. M.

I visited again the strange pits at the north of Wady Nimrîn, and, besides writing up my notes, have done little else. It has been too oppressively hot to do anything. The air is like that from a furnace. To breathe it does

not invigorate one, and that is just the trouble. To labor, either with mind or body, under such circumstances, requires an unusual effort.

On my way to the pits I passed Tell Ghurba, which is in Wady Nimrîn, and on the north side of it. Wady Nimrîn is very broad. If it were full of water, as doubtless it is sometimes during the rainy season, it would be a large river. The ruins on this tell consist of a few piles of stones, to which I attach no importance.

The pits mentioned are generally thirty feet in diameter, and are from three feet to six feet deep. In those that appear to be most nearly perfect, there is a marked rim of earth or gravel, which is not broken at any point. In the series nearest Wady Nimrîn there are at present only twelve, but the line of these runs into the wady, and the washing away of the bank may have destroyed a good many. The line of these is north 77° east. From the same point, Tell Ghurba is 261½°, and the old mill at the foot of the mountain on the road from Jericho to Jerusalem is 256°. From Tell Ghurba the angle to this last point was 255°, to Tell Nimrîn 85°, and to Kurn Sartabeh 342°. But the main series is one hour north of Wady Nimrîn. There are two lines converging from the east, and the series continues to the west for some distance beyond the point of union. From the pit at the point of union one line is north 70° east, and the other 120°, and the line running west is 290°. Kurn Sartabeh, from the same point, is 335°, and the old mill, on the road from Jericho to Jerusalem, is 245°. The pit at this point is larger than the others, and better preserved than many. I took special pains to see if there were any marks of water having been conveyed from one to another, but could discover no such traces. In this series there are thirty-one pits in the longest line and twenty in the other.

The line probably extended somewhat farther towards the Jordan, but the pits in that direction have been obliterated in some way. Indications of their use might be developed if cuttings could be made in them ; but the heat was great, and I could not ask our men to dig in the baked earth under a sun that raised the mercury to 120° or more.

The Arabs have no notion as to the date of these pits; they only say that they are very old and were made for military purposes. A curious tradition is connected with them, which I had repeated to me on several different occasions in order that I might be sure of the details. The substance of the legend is as follows: In very remote times there lived a powerful sheikh named Zeer. His relatives were jealous of him, and his brothers and uncles and members of his own family conspired to put him out of the way, and to take possession of his kingdom. They succeeded in taking him captive, and then confined him in a large chest, which they threw into the sea. This was found by some fishermen, and carried to a certain Jewish king, who opened it and released the prisoner (who was still alive) from his confinement, and kept him in his palace. When the king went to his wars, Zeer accompanied him ; but, as he had no horse, he was accustomed to sit on the fence or wall and pound his heels into it until they bled. The king's daughter noticed this conduct and told her father that this strange man must be a horseman, and requested that horses might be given to him, which was done. He proved such a famous rider that he killed several horses. At last he told the king that he must have a *hisan ez zeer*, that is, the product of a horse of the land with a horse of the sea. When this was given to him, it proved perfectly able to endure his violent riding. After a while he tried to recover his dominions, and made war upon his own people for that purpose. They dug these

pits, expecting that he would fall into them and be killed. He fell in, but his nephew rescued him, and he afterwards conquered his brothers and uncles and recovered his kingdom and possessions.

This legend seems to indicate clearly that the pits were for military purposes; but it is a very singular circumstance that a powerful Jewish prince should be the deliverer of the person who was in trouble. What the "slime-pits" of Gen. xiv., 10, were I do not understand, nor do I know the object of these pits which exist here at present. I simply state the facts with regard to the latter as I have been able to collect them. In my judgment, however, the arrangement of the lines of pits is such, that if a body of horsemen should attempt to pass the point at full speed, they could easily be thrown into confusion by them.

FRIDAY, April 7, 1876.

Wednesday night and Thursday we had a very gentle rain. If it extended far enough, it may be the salvation of the crops, which were suffering badly. But the walking, after a rain in this valley, one must experience to appreciate. When it has rained sufficiently to soften the earth, one sinks into it at every step, but when only the surface of the ground is softened, the paths are so slippery that one cannot stand on his feet. At such times it is dangerous to move animals, especially if they are loaded, and camels are almost useless,—in fact, they are in danger of injuring themselves by slipping, an accident which frequently occurs. But when the roads and paths are in such a condition, both men and animals generally lie by, unless the necessity for their moving is very great.

The Sodom-apple wood, which I have saved for specimens, is very delicate stuff to handle. The ribs of its bark

are easily injured or broken, and even pressing it spoils its beauty. I have wrapped my specimens in cotton and packed them in cloths, and devoted a special box to them, hoping that they will go safely.

There is a bird in these trees which sings in the night. During the first two nights, feeling a little anxiety because I am alone with my Arabs, I awaked several times, and always heard that bird singing a soft, sweet melody. I should dislike to shoot such a bird, even if I had a chance; still, I would like to see and keep, if possible, this pleasant night companion.

Last night it rained again very hard, and there was a good deal of thunder which was unusually grand. The deep, narrow Jordan valley, and the walls of mountain on either side, afford a splendid opportunity for a thunderstorm to produce a fine effect. The river is now high, the plains are drenched, and the paths are badly washed; this morning there was a fresh breeze, which was invigorating and which cleared the sky.

For two nights past, our men, in an adjoining tent whither they were driven by the storm from their usual sleeping-places under the trees, have had an unusual amount of fun. They sing songs, tell stories, and imitate the noises of various animals, showing, at least, the enlivening effect which two or three days' respite from labor has had upon them. Both evenings one of the sheikhs has been in my tent, examining the pictures in Dr. Tristram's "Natural History of the Bible." As he found the boar, the cony, the hare, and other animals with which he was familiar, his surprise was great, and his expressions of delight were very emphatic. I was greatly interested in watching him. The second evening he borrowed the book and took it to his companions, and I am sure no children ever entertained themselves for an

hour or two with a new picture-book more intensely than did these Arabs with the pictures of the animals in this volume.

I have been twice across the river, especially to examine the strata in the opposite bank, and the deposits of sulphur which exist there. The banks rise from sixty feet to one hundred and fifty feet in perpendicular height. Sometimes they are not connected with the peaks and ridges behind them, so that it is impossible to reach their summits. In two or three instances, however, I succeeded in reaching the very top, which I found consisted of soft earth, with ashes, into which I sank ankle-deep at every step. At some points at the very bottom of these hills, a stratum of pebbles is exposed, which have been worn smooth by the action of water. These would be about on the level with the water in the Jordan as it is at present. The layers of earth which form these high banks are all horizontal, showing that they are sedimentary deposits. There will be a stratum resembling clay several inches thick, above that another resembling chalk, and next a stratum of some substance as black as tar; perhaps there are twelve or more different varieties of substance and color in these deposits, and the effect of this mass of variegated layers is beautiful. But the sulphur strata are in all cases near the top. It is next to impossible to get at them from above or below. The pieces loosen and roll down and are generally broken into fragments. There is a gypsum formation in connection with the sulphur, on which the latter appears in very beautiful crystals. The highest parts of the bank where I found the sulphur would be on a level with the plain of the Upper Ghor.

Van Dyck has just returned—eight P.M. The party reached Jericho rather late, and Dr. Thomson and his son decided to remain at 'Ain Sultan and join us in the morn-

ing, as they were tired and did not care to travel from Jericho after dark.

Towards night I went out with my rifle and shot-gun to a place where we had seen some wild hogs with their young, but I saw no game of any kind. At last, a mere speck of something darted past my ear and lighted only a short distance from me. There was not enough of the creature to aim my gun at, still I brought it down. It proved to be a beautiful sunbird *(Cynniris Asiatica)*, the only one we have in our collection. It has delicate shades of peacock green and blue on the back; on the throat and breast, green, shading to blue and purple in the changing light; and is marked under each wing with a spot of brilliant orange and yellow. This was all that I brought in, and when the men saw me with two guns and this tiny bird, they asked me if I shot it with the Winchester rifle.

CAMP AT TELL EL HAMMAM, Saturday, April 8, 1876.

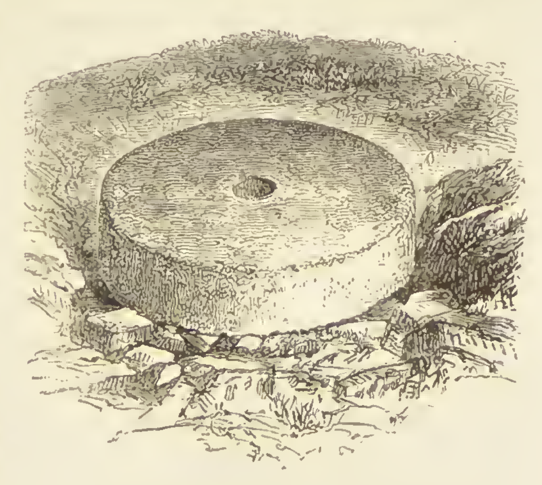
We moved our camp to this place early this morning. Van Dyck went with an Arab to 'Ain Sultan to accompany Dr. Thomson and his son Henry, and after they joined us the day was spent in examining the ruins and the foot-hills between Nimrîn on the north and Tell Ektanu on the south.

There has been an important town here, and the hot springs, no doubt, formed its chief attraction in ancient times. But of all this group of tells, the ruins on Tell Ektanu are the most important. One building on its summit was two hundred feet from east to west, with an entrance on the east side. The foundation stones are large, while above these are the remains of a layer of conglomerate stones, which have fallen to pieces with age or by the action of the climate. But Tell er Rama is the place where I would like first to put in the spade. This is the Beth Haran of Joshua's time,—the Betharamphtha of Josephus's

time,—a place which Herod Antipas rebuilt and called Julias (or Livias), in honor of Julia, the wife of Augustus. As in nearly every other instance in the Jordan valley, so here towns sprang up on or near a living stream, and generally not far from where it left the hills. The stream in Wady Kefrein flows under and just north of Tell el Hammam. The stream in Wady Hasban flows under and north of Tell Ektanu, and also near Tell er Rama. They are both large streams, and we must cross on horseback or else wade; and getting wet is good neither for health nor comfort.

Between Tell Ektanu and Tell el Hammam there is, near the hill, a large group of fine dolmens. In a few cases the roof stone is pointed, with sloping sides like the covers of some of the sarcophagi that are found in different parts of the country. It is remarkable that no satisfactory explanation of these curious objects has ever been made.

About half-way between these two places I found an immense circular stone lying on the top of the ground. It is eleven feet four inches in diameter, forty-four inches thick, and has a round hole in the centre twenty-five inches in diameter. It is made of hard sandstone of a kind and quality unlike any that exists in the neighboring hills, and I judge that it must have been brought from the north. The outer edge is slightly convex, and the stone does not appear to have been used.



Ancient Mill-stone, Shittim Plain.

Nearly a mile from Tell el Hammam, up Wady Kefrein, is a ruin called M'hadhar, and around it is a trench. In the valley below it is a ruined mill standing on a little knoll called Jandat. Opposite M'hadhar, on the south side of the wady, is another ruin called Hubbisa. This wady is a large one, and the long stretch of oleanders on the banks of the stream are now in bloom. On the east of Tell el Hammam, at the foot of the hill, is a fine aqueduct. It is cemented, and for the most part covered with earth. Were it not exposed at a few points, one would not be aware of its existence. It runs to the south from Wady Kefrein, and appears not to have been used for a long time.

Two American gentlemen, Messrs. Sumner and Hammond, who are travelling in Palestine, expressed a great desire to visit Mount Nebo, and we invited them to accompany us, assuring them that we would be responsible for their safety while in Arab-land. They arrived this afternoon, and will spend the Sabbath with us here, and be ready to visit Nebo on Monday or Tuesday. Our camp, with the reinforcement it has had to-day, presents quite a stirring scene. We have six tents and twenty-five or thirty animals.

I present here some considerations regarding the site of the "Cities of the Plain," one of the important Biblical questions connected with the topography of Eastern Palestine. Were they at the south end of the Dead Sea? Have they been submerged? Or were they on the Shittim plain at the north end of the Dead Sea? The traditional opinion is that they were submerged; and we find in some of the old maps, Sodom, Gomorrah, Admah, and Zeboim represented at suitable distances from each other at the bottom of the Dead Sea, and enveloped in flames! Until recently, the opinion held by a majority of the best Biblical scholars was

a modification of that just stated, namely, that the shallow water south of the promontory El Lisan covered the sites of the doomed cities. But the geological researches that have been carried on about the Dead Sea during the past few years have made both these theories no longer tenable. These researches show that the surface of the Dead Sea was never less in extent than it is at present, which must have been the case if any portion of the sea south of El Lisan has been created by submergence of the land. During past geological ages the surface of the sea has contracted to its present limits. The destruction of these cities took place within historical times; but within historical times there has been no convulsion in that region, or change in the sea or land about it, to justify either of the opinions to which reference has been made.

Since Zoar was one of the "cities of the plain," a hint as to their situation may be derived from Gen. xiii., 10, where Lot and Abraham are represented as standing on a hill near Bethel, and looking down the Jordan valley towards the Dead Sea. As this verse is rendered in our English Bible, the meaning is not clear; but it will become so when all the middle portion of the verse is read as a parenthesis, as follows: "And Lot lifted up his eyes and beheld all the plain of Jordan (that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord like the land of Egypt), until thou comest to Zoar." The last clause qualifies the first. Lot saw all the plain of Jordan as far as Zoar, or "until you come to Zoar." Zoar was both the limit of the plain and the limit of vision in that direction, so far as the land was concerned. How much of the Dead Sea he saw is not stated; but no human vision, unless miraculously aided, could reach to the southern end and *distinguish anything;* while, from the point where he stood, the

greenness and beauty of the great Shittim plain are distinctly seen. The phrase, "all the plain of the Jordan," cannot include the salt marsh at the southern end of the Dead Sea, since this marsh is fifty miles from the river, and belongs to a water system entirely distinct from that at the northern end of the sea.

The book of Joshua, chapter xv., in defining the territory of Judah, speaks twice of "the end of the Jordan," meaning the mouth of that river. The river and "the plain of the Jordan" end together.

The tradition maintains that the region about these cities became barren and desolate in consequence of the catastrophe which overtook them. This desolation reached such a degree that the region became uninhabitable, and thereafter always remained in that condition. But there is no section about the Dead Sea which corresponds to such a state of things. The broad and fertile Shittim plain was occupied by cities in the time of Joshua, and the same is true of the time of Josephus. There has always been a mountain of rock-salt at the south end of the Dead Sea, and there must always have been salt fields and marshes near it. The existence of fertile land and ruins, whether at the north or the south end of the sea, is a sufficient answer to the tradition just stated. The Bible does not warrant us in supposing that the sites of those cities were destroyed or obliterated, or that the destruction by "brimstone and fire" of "that which grew upon the ground" (Gen. xix., 24, 25) was anything more than temporary. A region once fertile would always remain so, unless its water supply was in some way cut off; and there is no reason to suppose that this has ever been the case of any section at either end of the Dead Sea.

The few ruins at the south end of the Dead Sea are insignificant. The small amount of fertile land there

could never have been a desirable location for towns or villages. On the other hand, there is a remarkable group of tells at the north end of the Dead Sea, which are covered with ruins, and some of which are the sites of cities that existed in the days of Joshua.

The Bible represents the catastrophe, which was a sudden conflagration, as *one.* One and the same conflagration could not be said to destroy Boston, New York, Philadelphia, and Baltimore. The cities which were to be destroyed in this manner must have formed a group in pretty close proximity to each other. Only five sites are required, namely, Sodom, Gomorrah, Admah, Zeboim, and Zoar. Zoar was spared on account of Lot, because he made it his temporary refuge, which reduces the number of cities that perished to four. If we take the account of the catastrophe as literal, the time which was allowed to Lot to flee to the "little city" must be considered, without, however, laying any very great stress upon it. This was from dawn to sunrise,—perhaps half an hour. The fatal objection to all the hitherto proposed sites of the "little city" is that they are several times too far from the scene of the disaster, whether the cities that were destroyed are placed at the south or at the north end of the Dead Sea.

On the Shittim plain, at the north-east corner of the Dead Sea, there are five important ancient sites, namely, Tell Kefrein, Tell er Rama, Tell el Hammam, Tell Ektanu, and Suweimeh. Tell Nimrîn, being some miles farther to the north, is not reckoned in this list. To these should be added Tell esh Shaghûr, شاغور. This name occurs several times in different parts of the country, and is said to mean a rough, rocky place. This is one-fourth of a mile, or a little more, north of Tell er Rama, and on the north side of the stream coming down in Wady Hasban. It is a small

mound, and consists of large fragments of rock, with no ruins upon it except those of a mill.

Among this group, Tell Ektanu, اكتانو, deserves particular attention, both on account of its position and name. The mound is south of Wady Hasban, and nearer the mountains of Moab than any of the others. If the intention of Lot was to flee to these mountains, and he stopped in the "little city" for lack of time to go farther, this would be the only suitable place of those mounds that are now covered with ruins. The ruins on this mound appear to be of great age. This fact proves nothing, however, except that this is one of the oldest eligible building-sites in that region. There was formerly a castle, or some large building, upon this mound, as we have described on p. 230. The foundations, as they appear among the other ruins, are of a massive and substantial character. The Arabs give no account of the place or of the meaning of the name, except saying that both are very old. So far as we could learn, the name has no meaning in Arabic, and its origin and signification must be looked for elsewhere. We suggest that it may be the Hebrew word "katan," which means *little*, or *little one*. This has been declared to be impossible, because the *t* of this word is ت (= the Hebrew ת), while the *t* of "katan" is ט,—letters which the writer referred to states "never interchange." But when Gesenius, Fürst, and other eminent lexicographers or grammarians say that the Arabic ت and the Hebrew ט do interchange, the view of the writer just referred to, who is not a Semitic scholar, needs no further consideration.

It is well known that in ancient times the Phœnicians gave the name "Katana," or "Katone," to one or more cities or places. This fact is mentioned incidentally, however, and not as having any necessary connection with an old Canaanite city in the Jordan valley.

When this group *(i. e.*, Sodom and the others) is first mentioned, neither Bela (the ancient name of Zoar) nor Zoar itself appears (Gen. x., 19). When the names next occur, Bela appears, but with a parenthetical clause following it, to the effect that at that time of writing the city was called Zoar (Gen. xiv., 2; see ver. 8). At the time of Chedorlaomer, the place appears to have been known by the name of Bela, which, quite likely, is not a Hebrew word at all; but in the same period, in the account of what Lot saw in the plain of the Jordan, Zoar appears without any mention of Bela. After the invasion of Chedorlaomer, Bela drops out of sight, and Zoar is not mentioned again except in connection with Moses, and in a prophecy referring to Moab, in Isaiah, which is repeated in Jeremiah (Deut. xxxiv., 3; Isa. xv., 5; Jer. xlviii., 34).

Still further, with reference to the site of Zoar, Dr. Robinson, in "Note xxxv.," has collected a number of references bearing on this question, and he is confident that Zoar should be located at the south end of the Dead Sea. Dr. Wolcott, in his article in the "Bibliotheca Sacra," 1860, and also in his additions to the American edition of Smith's "Bible Dictionary" (see art. "Zoar"), holds the same view.

On the other hand, the arguments for placing the Zoar of Lot at the north end of the Dead Sea are to us convincing.

That there was, however, a Zoar at the south end of the Dead Sea, we do not pretend to deny. The repetition of names of places in Palestine is a fact of such frequent occurrence that the theory of there having been two Zoars cannot be regarded as improbable. Robinson has collected from writers of the crusading times several references to a city called Segor, south of the Dead Sea. But, while Ptolemy speaks of a Zoar in Arabia Petræa, Stephen of

Byzantium speaks of one in Palestine. Josephus's phrase is also peculiar: "Zoar of Arabia" ("Wars," iv., 8, 4), as if he would distinguish it from another place of the same name. As the term Arabia was sometimes applied to the whole country east of the Jordan, and sometimes (in Josephus) to the country bordering upon the Dead Sea on the east, it does not necessarily follow that by "Zoar of Arabia" he meant some place south of the Dead Sea, although this is probable.

We present here a few quotations from Arab writers, which bear upon this question:

Abulfeda quotes from Ibn Hakel, and apparently adopts as his own, the following statement: "And from the stinking [Dead] Sea and Zoar to Beisan and Tiberias, it is called the Ghor, for it is between two mountains. All the land of Syria is elevated above it, and some of it belongs to the Jordan and some to Palestine." He adds further:

"Ibn Hakel says: 'The Ghor has its beginning at the Sea of Tiberias, and then extends by Beisan until it ends at Zoar and Jericho at the Dead Sea. Then it extends also to Aileh'" (p. 8).

In one of these passages, the Jordan valley is traced northward, and in the other, southward. The phrases, "from the Dead Sea and Zoar," and "ends at Zoar and Jericho," seem certainly to imply that Zoar was at the north end of the Dead Sea. That was the situation of Zoar as well as of Jericho. Again, Abulfeda says: "And the Belka, one of the districts of the Sherat, is fertile. The capital of the Belka is Husban. This is a little town. Husban has a valley of trees, and gardens, and planted fields; and this valley is joined to the Ghor of Zoar. The Belka is a [day's] journey from Jericho" (p. 11).

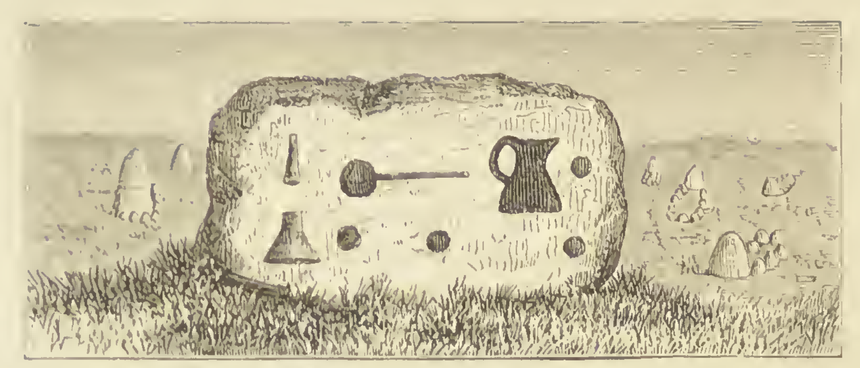
As the valley which descends from Hasban enters the Jordan valley some miles north of the Dead Sea, the plain

of Zoar must be there also. Ibn ul Wardi says: " * * * and from Jaffa to Zoar (in width or longitude), which is the city of the people of Lot, and the sea by it is called the stinking sea, and from it to Beisan and Tiberias is called the Ghor, for it is a plain between two mountains" (p. 178).

Edrisi says: "And the towns of the people of Lot, and the Dead Sea, and Zoar, to Beisan and Tiberias, is called the Ghor, for it is a plain between two mountains" (p. 3). "And in it are small ships in which one can travel in that part, and bear the crops and fruits of various kinds from Zoar to Jericho and the rest of the portions of the Ghor" (*ibid.*, p. 4). He is speaking of the Dead Sea, and implies that the small "ships" went also on the Jordan.

In all these passages, Zoar seems to be placed at the north end of the Dead Sea. The fact of boats plying on the Lower Jordan and the Dead Sea itself, is an interesting one.

NOTE.—My observations on the site of the Cities of the Plain, corresponding in the main to what I have stated in this chapter, were prepared by me early in the summer of 1876, and read to the Advisory Committee of the American Palestine Exploration Society, in Beirût. They were, in the course of that summer, published in the London "Athenæum," in the New York "Evangelist" and "Independent," also in the New York Daily "Times," and in other leading journals in Boston, Chicago, and San Francisco. They have been quoted also by various writers, among whom may be mentioned Rev. Wm. M. Thomson, D. D., who, in his new edition of "The Land and the Book," has adopted them almost entire.



Tombstone of a Bedawin Sheikh. From near Hasban.

CHAPTER XIX.

Mount Nebo.

'Ain Hasban. Abundance of fossils. Arab graveyard and tombstone. Sheikh 'Ali Diab. Boys and toy music-boxes. View from Hasban over the Belka. 'Ayûn Mûsa. The site of Nebo. Was "Pisgah" a particular summit? Visitors to the region. Duc de Luynes and Dr. Tristram. Some recent statements concerning Pisgah examined. Callirrhoe. Hot springs. Columnar basalt. Did Herod the Great visit these springs? The grakle and other birds. Ruins at Madeba. Reservoir. Herds of camels. Camp at Abu Nûgla.

Camp at 'Ayûn Mûsa, or Fountains of Moses,
Tuesday, April 11. 1876.

WE moved our camp to 'Ain Hasban early Monday morning, and spent the day in visiting El 'Al, Hasban, and other places in the vicinity. I collected a good many fossils, which abound in the limestone rock in the region, and also copied a curious epitaph, from the tomb of a sheikh in a Bedawin graveyard in the valley near our camp. The symbols, consisting of a mortar and pestle, a coffee-roaster, pitcher, and cups, are said to signify hospitality.

Grass in the mountain is now abundant, and the flocks

are numerous. The Belka is almost covered with Arabs and cattle, and along Wady Hasban near the fountain the stream is lined with black tents.

Sheikh 'Ali Diab came to see us, as did also Goblan, and they urged us to attend a feast, which occurred in due form in the evening. I gave 'Ali Diab's little boy, named Sultan, a toy music-box, and another to Goblan's youngest boy, seven years old, whose name is Abd el Azîz, the name of a former famous sheikh connected with this tribe. When they had received these presents, they ran about among the black tents, stumbled over the goats that were about the camp, set all the dogs to barking, and made all the children and even the older people very much excited by the strange noise they created with their new playthings. They were very proud of them, and even their fathers, the sheikhs themselves, seemed almost as much delighted as the children.

Fahed, one of Goblan's sons, has been one of our best guides. He is a young, reckless fellow, but knows the roads thoroughly, and where all the Arabs are located, as though he were a policeman, and has devoted his whole time to serving us. From all I learn, and from some things he has told us himself, I judge that he is regarded as a good "raider" by the people of his tribe, and that he knows how to take off sheep and cattle belonging to an enemy, in the most skilful fashion.

The view from the ruins of Hasban over the wide Belka plain is very fine. The fields are rich, the groups of tents are numerous, and in the distance are the great encampments of the Beni Sakhr. The mountains of Nebo, the ruins of Madeba, M'ain, Zîza, El 'Al, and other places, are in sight, and the size of the flocks and herds of sheep, goats, cattle, and camels is surprising. The weather here is cool compared with what we have experienced in the Jordan

valley. The thermometer to-day indicated 50° at 6.30 A. M., 69° at 12 M., at the ruin on the summit above us, called Jebel Mûsa or Jebel Siaghah, and 60° at 6 P. M. in our camp; but the atmosphere is perfectly clear and every remote object is sharply defined. We have spent considerable time on the hills above our camp, examining the ground and noting the views from the different points.

Our American friends expressed themselves as greatly



'Ayûn Mûsa, or Fountains of Moses. [From Duc de Luynes.]

pleased with their visit to this region, and especially to Mount Nebo. As they did not contemplate going farther with us, they will return to Jericho to-morrow, under the escort of one or more of our Arabs.

This beautiful fountain and waterfall at 'Ayûn Mûsa are very attractive, and there are here a good many Arab tents.

While we are in this interesting region, some suggestions may be offered with regard to the Bible names of Abarim, Nebo, and Pisgah:

Abarim is mentioned in the Bible four times alone (Numb. xxvii., 12; xxxiii., 47, 48; Deut. xxxii., 49), and twice in connection with Ije (Numb. xxi., 11; xxxiii., 44). The indications given do not allow us to suppose that the same place is referred to. If these last verses are classed by themselves, we have good reason for considering that all the passages where Abarim is mentioned alone refer to the range of mountains east of the Dead Sea, which stretches southward from Wady Hasban. Towards the north end of this range, scholars are pretty well agreed that Nebo and Pisgah should be sought. Jebel Neba, at the extreme north end of the range, appears to correspond to Nebo. As to Pisgah, scholars are yet undecided whether it should be regarded as a proper name, although it has passed into the literature of Christendom as such. The word occurs four times alone (Numb. xxi., 20; xxiii., 14; Deut. iii., 27; xxxiv., 1), and four times in connection with Ashdoth (Deut. iii., 17; iv., 49; Josh. xii., 3; xiii., 20). As to Ashdoth itself, besides the four cases just noted, it is used in the Bible but twice (Josh. x., 40; xii., 8), unless we include "ashed," a word from the same root, meaning a stream, which, however, occurs but once (Numb. xxi., 15).

In the four cases where Pisgah occurs in connection with Ashdoth, the latter word is translated "springs" in one case in the English version, and in the three other cases it is simply transferred. In the four cases where Pisgah stands alone, the formula in each case is ראש הַפִּסְגָּה, *top* or *summit of Pisgah.*

In the four cases where Pisgah occurs alone, the Septuagint renders it as a proper name only in a single instance. In the four cases where the word is used in combination with Ashdoth, the Septuagint renders it as a proper name three times. Where its use is thus divided, it is difficult to discover what the real intention was, unless we regard

the instances where the word stands alone as the more important test. This we are inclined to consider as the correct method.

If Pisgah was a proper name, used of a well-known mountain summit that was sacred to the Hebrew nation, the Targums ought to throw some light upon its use. But in four Targums, namely, Onkelos, Jonathan ben Uzziel, Jonathan (known also as Pseudo-Jonathan or Palestinian), and Jerusalem, the word "Pisgah," whether occurring (in the Bible) alone or in combination with Ashdoth, is uniformly rendered "hill," except in one instance where "ashes" is substituted for it.

On the other hand, with regard to Nebo, the four Targums now mentioned generally retain the name. This includes Jonathan ben Uzziel, on Isa. xv., 2; and Jer. xlviii., 1, 22. For three of the places in the Pentateuch, where Nebo occurs in the Bible, there is no Jerusalem Targum extant. Pseudo-Jonathan, in three places, Numb. xxxii., 3, 38, 47, has substituted for Nebo, "place of the burial of Moses." The only substitution in Onkelos is in Numb. xxxii., 3, when we have "Seath, the place of the burial of Moses," סִיעָת בֵּית קְבוּרְתָּא דְמשֶׁה. Otherwise Nebo is retained.

If Nebo and Pisgah were both proper names, the retention of one and the entire disappearance of the other, as now shown, is a remarkable circumstance.

The great interest centred in Nebo has led many travellers into this region in the endeavor to ascertain its site. Among these, without attempting a complete list, may be mentioned De Saulcy and party in 1863, Duc de Luynes and party in 1864, a few days later than Duc de Luynes the Rev. H. B. Tristram and party; Captain Charles Warren and party in 1867, the Rev. E. A. Northey and party in 1871, the Rev. Dr. H. B. Tristram (his second visit) and party in 1872, the first expedition of the American

Exploration Society in 1873, and the Rev. Dr. James Strong and party in 1874.

As most of the parties here named have made reports of their observations, it would seem as if some definite conclusions might now be arrived at. But there is considerable diversity in the testimony of these different witnesses, and in fact rival claimants for certain discoveries have sprung up, so that there is not only doubt, but a good deal of dispute, as to how much is actually known at present of the Biblical Nebo and Pisgah.

With regard to the names Nebo and Pisgah, I have taken special pains to examine several Arabs at different times as to the present names of the hills to the south of 'Ayûn Mûsa. One who lives in this neighborhood gave only the names "Jebel Neba" and "Jebel Mûsa," but when the question was put to him directly as to a Jebel "Siaghah," he knew no such name. Another witness said that the whole group of hills was called "Jebel Neba" and sometimes "Jebel Siaghah." Still, on another occasion, another, who lives near this mountain, gave "Jebel Neba" as the name of the east end of the ridge, and "Jebel Siaghah" as the name of the group forming the middle and western end of the ridge. He proceeded of his own accord to give us the following information: "Formerly," said he, "we called all this ridge Jebel Neba, or Jebel Mûsa, and sometimes Jebel Siaghah; but for ten or fifteen years past a great many Franghis have been here and have asked about Nebo and Fisgah [they use *f* for *p*], and we have decided among ourselves to call the east end Jebel Neba, and the middle and west end Jebel Siaghah." Still another intelligent Arab gave us substantially the same account as that just narrated.

In De Saulcy's map there is, I am told (for I have not seen it), a ruin marked "Khirbet Siara." Duc de Luynes in 1864, Dr. Tristram in the same year, Captain Warren

in 1867, and Mr. Northey in 1871, all made examinations of this locality, but none of them brought away the name "Siaghah," or any name corresponding to it. In 1872, Dr. Tristram made his second visit to this region, and found the name Ziara (which he writes زعارة) applied to the ruin on the summit just south of 'Ayûn Mûsa. In 1873, however, Rev. John A. Paine claims to have "discovered"



Ruins on Jebel Mûsa. [From Duc de Luynes.]

the name "Siaghah," with the prefixes "Jebel" and "Ras," applied to the three western of what he calls "five flat summits" which compose this group of hills.

These facts give the history of this name during ten years, or from 1863 to 1873. This history is significant, and appears to confirm the account of the name "Siaghah," as given by the Arab already quoted.

Mr. Paine makes the *lowest* and *most western* of his "five flat summits" to be the Pisgah of Moses. The most prom-

inent summit directly south of 'Ayûn Mûsa is called by Duc de Luynes Jebel Mûsa, and is covered with ruins, of which we give an illustration taken from his photograph. The place may have been one of importance, although there are no means of determining this; but the existing ruins certainly belong to a late period.

The summit which Mr. Paine has chosen for his Pisgah is lower than this ruin summit, and is distant from it a quarter of a mile in a south-west direction. Duc de Luynes, on the contrary, went from this ruin summit to *one more elevated*, which he would regard as Pisgah. This point, judging from his own map, was, from the ruin summit, *east of south*, and distant from it nearly one mile. Thus there is a serious discrepancy between the accounts of these two observers; and the one who has chosen the highest point and the most commanding outlook is, no doubt, in the right.*

* A number of articles have appeared on the subject of Pisgah in various English and American publications, but those on this side of the Atlantic which discuss the subject most fully are the third statement of the American Exploration Society, entitled "Identification of Mount Pisgah," by Rev. John A. Paine, of Tarrytown, N. Y.; the "Bibliotheca Sacra" for 1876, in "A Review of the Identification of Mount Pisgah," by Rev. Thomas Laurie, D. D., of Providence, R. I.; McClintock and Strong's "Biblical Cyclopædia," in the articles "Nebo" and "Pisgah"; and the "Independent," a weekly newspaper published in New York, which, during the year 1879, contained a discussion of the subject by Rev. John A. Paine on one side, and Rev. Samuel Wolcott, D. D., of Cleveland, Ohio, on the other.

Mr. Paine claims in the most confident manner that he is the discoverer of the name "Siaghah," and he is certain that he finds in it a relic of Pisgah of the Bible. To give his own language, he was "the first to discover the name of this extreme point, and to perceive in it a survival of the word Pisgah." Letter, "Independent," January 10, 1878; and see "Identification," p. 19. Also, "that Siaghah was the survival of Pisgah flashed on my mind the moment it fell first on my ears" (*Ibid.*, p. 37). But the name was already marked in De Sauley's map.

CAMP AT ABU NÛGLA, Friday, April 14, 1876.

During the last three days we have visited the Nebo region again, also M'aîn, where we spent two nights, the hot springs of Callirrhoe, Madeba, and several other ruins on the plain to the south of us. One of the hot springs at Callirrhoe, which I tested, was 47½° Réaumur (59° C., 139° F.); but my thermometer, with which I provided myself in Jerusalem for this special purpose, was accidentally broken, and I could do no further work of the kind. I brought away for analysis three bottles of water from as many different springs. Van Dyck, Henry Thomson, and myself attempted to reach the Dead Sea, but,

Of De Saulcy, he says that he followed out his directions to his "unbounded disappointment," and that "the work of De Saulcy was quickly thrown aside as affording no aid whatsoever" (p. 19 and note). He asserts: "It is extremely doubtful that M. De Saulcy saw Jebel Neba" (p. 6). He thinks De Saulcy mistook the rise on which the tomb of Abdullah stands for Neba or Nebo. "It is not impossible," he says, "that this name Nebi was given in reply to M. De Saulcy's question, who heard it as Neba, and thought the height a Jebel" (p. 7).

Dr. Tristram's book was thrown aside, "as affording no aid whatsoever" (p. 19, note). He claims that Dr. Tristram did not see 'Ayûn Mûsa, but only the Ras el 'Ain of Hasban and 'Ain Fudaili (p. 11, note), and even goes so far as to assert of Tristram, that his "whole description must have been written up by the doctor after he had reached his north-country home, and then as a birdseye view of Palestine" (p. 15).

Speaking of the Duc de Luynes's map, which has Jebel Mûsa south of 'Ayûn Mûsa, he says: "It is therefore to be inferred that the duke passed over Jebel Neba, either without knowing its real name or preferring to transfer the name of the fountains to the mountain itself. It is quite likely that he suppressed the real name, Jebel Neba, simply because M. De Saulcy had found it before him, and endeavored to substitute a term of his own, Jebel Mûsa, as the Arabic name of the mountain" (p. 9).

Captain Charles Warren had said, speaking of the locality in question, "It did not commend itself in my mind as Pisgah." Mr. Paine replies, "that either Captain Warren must have failed, through

after going for two hours, and becoming terribly exhausted with the heat and a strange sense of depression, we found our time would not be sufficient, even if our strength should hold out, and we returned. It was a rough, hard scramble. Of the valley and the springs here, the best description is that given by Dr. H. B. Tristram in his "Land of Moab." This gorge, or chasm, is wild in the extreme. The river deep down in the earth, the hot springs steaming and dashing from the mountain-side, the masses of rock, and the strange, columnar basaltic formation rising several hundred feet on the opposite bank; these things, together with the oppressive heat, combine to make this place unique.

atmospheric causes, to obtain a good view at the time when he says he was on that spot, or his memory has failed him of what he saw at that time" (Letter ii., col. 1, "Independent," March 13, 1879).

With respect to the name, Mr. Paine says, "I heard Siaghah on its native ground long before the Arabs began to accommodate foreigners with names wanted" (Letter v., col. 2, "Independent," April 24, 1879). We have seen that De Saulcy and party were there in 1863, Duc de Luynes and party in 1864, Dr. Tristram and party in 1864, Captain Warren and party in 1867, Mr. Northey and party in 1871, Dr. Tristram and his second party in 1872. Here are six parties of competent observers, all eager to obtain what facts they could with regard to Nebo and Pisgah, who visited the region before Mr. Paine was there, in 1873. Of these De Saulcy frankly speaks of "questions a hundred times repeated" by himself with regard to Pisgah ("Voyage en Terre Sainte," p. 392).

Dr. Wolcott, in the papers referred to in the "Independent," has gone over the subject with great care, and shown that what Mr. Paine calls his "Pisgah theory" has no valid arguments in its favor. He also brings out clearly the fact, which we have already indicated, that Duc de Luynes's testimony is directly opposed to that of Mr. Paine, although the latter claims the duke as supporting his theory.

As to the name "Siaghah," it is an Arabic word in common use on the west of the Jordan in connection with goldsmiths, and it is difficult to understand how, on the east of the Jordan, it should be, as Mr. Paine claims, a relic of the long-lost Pisgah. It may be added that the writer of the article on Pisgah in McClintock and Strong's Cyclopædia

We were just four hours in going from M'aîn to Callirrhoe, and the same time in returning. The retem shrub grows in this region very abundantly, and is of a larger size than farther north; in the valley are numerous palm-trees, but most of them are small.

There are along the route in certain places several lines of stones. If there were only two lines, and these near each other, and parallel, or nearly so, one might regard them as indicating an ancient road. But sometimes there are more than two, and, again, the lines appear to enclose a field rather than bound a thoroughfare. So far as we observed, there are no remains in the valley at or near

states that Mr. Paine's "attempt to trace the name Pisgah in the modern Siaghah is an obvious failure" (vol. viii., p. 234, col. 2).

Furthermore, if we examine the word "Pisgah," we find that the root word from which it is derived is used but once in the Bible. Hence it is difficult to ascertain its exact meaning. The instance referred to is found in Ps. xlviii., 14 [Eng. version, 13], *pasgu*, an imper. pl. of the Piel, and is rendered in our Bible, "*consider* her palaces"; margin, "*raise up* her palaces." Alexander renders it "*examine* her palaces"; Hupfeld, "*walk through* her palaces."

The verb is used in the Aramaic where it means to *divide*, or *separate*. Even if this meaning were carried back to the Hebrew, not much light would be thrown upon the single use of the word in the Psalms. The Biblical word "pisgah," with final *aleph* for *he*, occurs in the Aramaic, where it means *piece* or *portion*. So long as this word existed, it is strange, as we have before indicated, that none of the Targums have used it of Pisgah of the Bible, if this had really been regarded as a proper name.

During the different visits which we made to this locality, we had the advantage of unusually clear weather, and took special pains to note objects and points of interest, both near and remote. It seems to us much more appropriate to select the highest part of the mountain as the probable point to which Moses ascended, than one a mile and a half to the west and more than three hundred feet lower than that, where the new theory seeks to place it. Moreover, we consider that this is imperatively demanded by the Biblical statements in which Moses is directed to go "to Mount Nebo," to the "top of the hill," *el-har-nebo, rosh-hap-pisgah* (Deut. xxxiv., 1),—phrases which are in apposition, and hence designating nothing else than the summit of Nebo.

the springs, such as one would expect from the fame which this place enjoyed in ancient times. But as to the valley, I judge that its appearance has been changed somewhat by earthquakes, and it is possible, of course, for any ruins that may have existed to have become covered. It is reported by Josephus ("Antiquities," xvii., 6, 5; "Wars," i., 33, 6) that Herod the Great visited these springs during his last illness while at Jericho. It would take a well person fifteen or sixteen hours to make the same journey now, and it would be a very fatiguing one. Climbing the mountains of Moab from the Shittim plain, and descending them again from some point near M'aîn, to reach Callirrhoe, would be difficult, especially along the latter part of the route. He could have been carried in a litter, but this would have required two full days, and in his weak condition it is not easy to understand how he had strength to endure it. There were at that time boats on the Dead Sea, and he could have been carried in one of these to the mouth of Wady Zerka M'aîn, and thence taken up to the springs; but Josephus expressly states that he crossed the Jordan, and as there were hot springs opposite Jericho at Tell el Hammam, and as the ruins about them show that they were utilized as a pleasure resort, it is not unreasonable to suppose that Herod visited these springs, instead of making the terrible journey to the distant springs of Callirrhoe.

We saw partridges, quails, gazelles, and the beautiful grakle which are found in these lonely and barren wadies about the Dead Sea; but of birds of other kinds we saw only a very few. The last night which we spent at M'aîn, we really suffered with the cold. The contrast between the atmosphere at this place and the hot, depressing air of the valley at the springs was very great. At M'aîn, the thermometer showed 44° at 6.30 A. M., and this evening,

at Abu Nûgla, it showed 53° at 6 P. M. The distance from M'aîn to our present camp is four hours and thirty minutes.

The ruins of Madeba indicate that it has been an important place, and the remains of a church still exist. At the west end of it are two columns yet standing, and at the east end is a large apse. South-east of this church is a large reservoir, three hundred and twelve by three hundred and thirty feet in size, with walls twelve feet thick. The average depth was fifteen feet, unless it has been filled in somewhat, which is not unfrequently the case with these old reservoirs. At the south-east corner the wall was twenty feet high. The east wall, in which direction the ground falls off slightly, is supported by a massive embankment, showing that the engineers who constructed it intended that their work should be durable. In the town I saw a reservoir that had been roofed over, which was thirty feet deep, and still another which was one hundred feet in one direction; but in the other direction it could not be measured, as it had been covered by fallen ruins. Besides these reservoirs the place had numerous cisterns, as is the case with most of these ruined towns. The ruins here occupy a low hill, and the country about it for a considerable distance is level; there are many columns, capitals, bevelled stones, and lintels, and in one portion there appears to have been a long street lined with columns. We passed three great herds of camels, numbering many thousands, the first of which covered the plain for three or four miles. They all seemed to be moving from west to east, in a shallow valley or depressed portion of the plain, called Beit Zara. There were many fine fields; these slope to the east, and at some distance from us there were a multitude of the tents of the Beni Sakhr. Near our camp is a fine well of water, and hence the plain is much frequented.

CHAPTER XX.

On the Upper Zerka, or Jabbok.

Family quarrels among the Arabs. Chase for a fox. Ruined towns. Flocks and herds. Quarries. Roman road. Game scarce. A plough for firewood. Arab instinct for direction. M'Shita. Was it built by Chosroës II.? A Sabbath at Amman or Philadelphia. Greek church. Temple. Citadel. Battle of Antiochus the Great. Street lined with columns. Was this Balaam's country? The Upper Zerka. Kulat Zerka. Fountains. Oleanders. Ancient ruin. Ravens' nests.

Camp at Kulat Zerka, Monday, April 17, 1876.

SATURDAY, the fifteenth, we spent at M'Shita, reaching camp at Amman late that evening. Our journey from Abu Nûgla eastward was through splendid wheat fields, many miles in extent, and great flocks and herds of camels, sheep, and goats, and tents in abundance. About one group of tents a great many men and horses were gathered, and there were a number of mounted men in an adjoining field; from the movements we judged there must be something on foot of unusual importance. We soon learned that there was a family quarrel between two branches of the Beni Sakhr, and this meeting or conference was for the purpose of settling the matter.

On one of these broad, beautiful fields we gave chase to a fox, but the animal outwitted us all. We thought we were

upon him, but he suddenly disappeared. He did not rise into the air, nor did he go into the earth, for there was no hole; but while going like the wind in one direction, and we were very near him, he turned like a flash of light and vanished. How it was possible for the creature to escape and to become invisible was to us all a mystery.

We passed, on our way to M'Shita, Um el Khanafis on our left, also Um el 'Amîd and a wady of the same name. The vast plain near this place is called Sahel Malaha. To our right was a ruin called El Jaduda; near that, Rujm el Hammam; far to our right we saw Zîza; near to us was El Burrak. About one hour before reaching M'Shita we crossed Henu Zîza, a small, shallow wady, but which carries a good deal of water in the rainy season. We reached M'Shita in three hours and forty minutes from the time of leaving our camp at Abu Nûgla. On our way from M'Shita to Amman we passed Um el Burrak the Upper; the place of the same name which we saw in the morning was designated the Lower. A little later we passed Kusair es Sahel, and near that point on our right the ruins of a small castle on a hill. In this region were several quarries, which had, no doubt, in days past, supplied stones to Amman, as they were not many miles distant from it. In these quarries were also some sarcophagi. Still farther along on our left was a ruin called Tahîn, whence we saw Kleb Hauran far in the north-east, sixty miles distant.

A little later, we had a fine view of a portion of the Hauran plain, also of its mountains, and of Salchad castle. We soon struck into the line of a Roman road which led south from Amman, and passed other quarries, one of which showed evidence that stones of immense size had been cut from it. These quarries would certainly be used again if the country should ever be

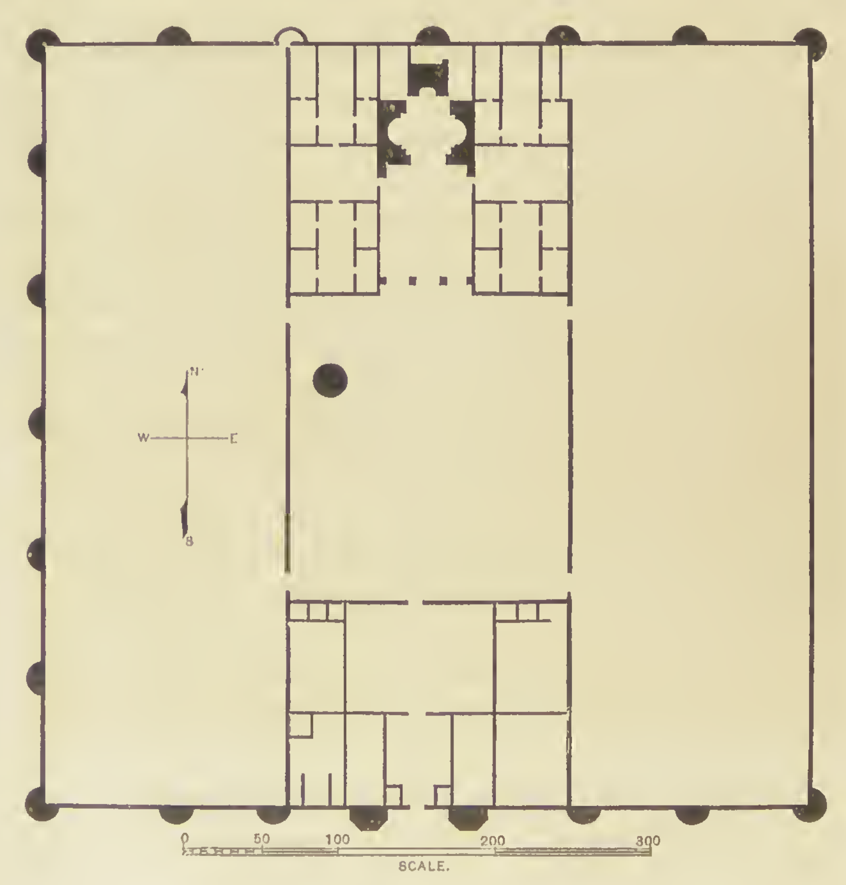
restored to its original prosperity. We followed this Roman road down a valley leading to the north-east, and soon reached the Zerka, where our animals, that had had no water since early morning, quenched their thirst in the clear, cool water of this beautiful stream. We had bid the Zerka good-by on the 17th of March, when we left our camping-place near the mouth of the wady, and here we reached it again in its extreme upper portion. We were four hours and thirty minutes in reaching our camp at Amman.

I am surprised at the small amount of game thus far seen east of the Jordan valley, and especially south and east of Hasban. It may be abundant at certain seasons, but we saw only a limited number of wild animals and birds, compared with what I expected we should see.

Wood is scarce in this region; in fact, it was impossible to obtain any, and our coal was giving out. So our servants bought a plough and cut it up for firewood. It served us that evening and the next day far better than bushes would have done for the purpose of cooking our scanty food.

Our Arabs who accompanied us to M'Shita had never been to the place, but they knew the general direction and made a good guess, for, after starting, we hardly changed our course. Arabs, I find, are like people of other nations. It is not every one who has locality and direction well developed. I have known them to wander about a long time in trying to strike a certain point of which they were not sure. Most of the Arabs whom we have met in Moab seem to be afraid of the Ruwalla. This is a large tribe belonging in the interior; but this year they are pressing westward, because water and pasturage have been scarce in their own section of the desert. Those who went with us were constantly on the watch; and once a movement

was seen by one of our guides, who halted the party until the matter was decided. The point of supposed danger was several miles distant, and none of the others saw anything, but our glasses revealed a few camels standing among the alkali bushes. They were about the color of these shrubs,

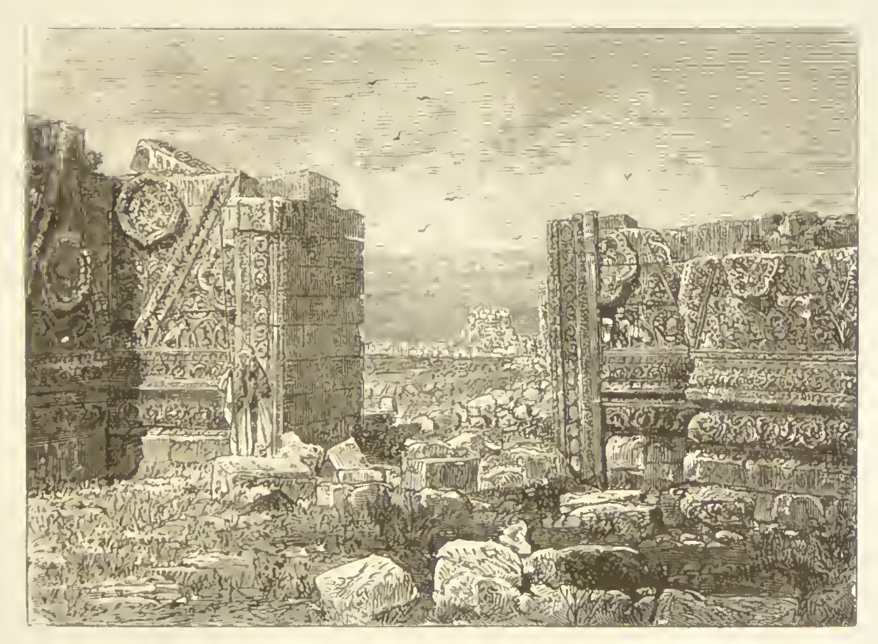


Plan of M'Shita Ruin. [From Dr. Tristram.]

but the keen eyes of this particular Bedawin had detected moving objects, and he was afraid that the dreaded tribe might be in the vicinity.

The ruin called M'Shita, or Mashita, a palace in the desert, merits a detailed description.

About five hours east of Hasban, and a short distance east of the Haj road from Damascus to Mecca, stands one of the most wonderful ruins of the East. Seetzen, when collecting a list of names of places in that region, heard of the name, which he writes "El Mschetta" (i., p. 395), but the place remained unvisited and its character unknown until Dr. H. B. Tristram and his party made a pretty thorough examination of the ruins in 1872, the results of which



Gate at M'Shita.

were embodied in that gentleman's volume, "The Land of Moab." In the same volume (pp. 378–395), Mr. James Fergusson has attempted to fix the date of this ruin. He ascribes it to Chosroës II., and his paper is entitled "The Persian Palace of Mashita." Taking the labors of Dr. Tristram and Mr. Fergusson as a basis, Professor George Rawlinson, in his "Seventh Oriental Monarchy" (1876), *i. e.,* the Sassanian, has drawn therefrom many facts in illustration of Sassanian or Neo-Persian architecture.

We do not propose to discuss the origin of this ruin, but merely to offer a few suggestions which appear to have been overlooked by the scholars just named. We took four excellent photographs of M'Shita,—a general view, a view of the entrance, one of the interior buildings, and another of one of the towers on the front wall of the edifice. On this tower we counted upwards of fifty different animals and birds sculptured in the ornamentation. And of the carving upon these walls, we may say in general that Professor Rawlinson even understates the truth when he says: "This edifice was adorned externally with a richness and magnificence unparalleled in the other remains of Sassanian times, and scarcely exceeded in the architecture of any age or nation" (p. 596).

The building is five hundred feet square, and is flanked by twenty-five towers. It has but one entrance. The wall is from fifteen to twenty feet high. The interior is divided into three equal sections, running from front to rear; but only the middle one is occupied by rooms. In this section, next the entrance, were sixteen rooms, and at the farther end there were twenty-five, or twenty-six if we count the large court through which the other rooms were reached.

Following Dr. Tristram and Mr. Fergusson, Professor Rawlinson says: "The Mashita palace was almost certainly built between A. D. 614 and A. D. 627" (p. 594). Dr. Tristram, summarizing from Gibbon in the work already referred to, says: "In A. D. 611, Chosroës overran the whole of northern Syria and Asia Minor. He then advanced to Damascus, and, after reposing his troops in that paradise for a season, invaded and reduced Galilee and the region beyond Jordan, which offered him a stout resistance, and delayed for a time the siege of Jerusalem, which was finally taken by assault A. D. 614" (p. 223).

The impression is pretty general that Chosroës II. invaded Palestine and penetrated as far as Egypt. But in reality there is no evidence that Chosroës himself was ever so far south even as Damascus, to say nothing of Palestine proper. The order of events, as given by Rawlinson, is as follows: In A. D. 611, the Persians took Antioch and Apameia. In 612, Cappadocia was invaded and Cesarea Mazaca captured. Two years later,—A. D. 614,—Chosroës "sent his general, Shahr Barz, into the region east of the Anti-Libanus, and took the ancient and famous city of Damascus. From Damascus, in the ensuing year, Shahr Barz advanced against Palestine." In A. D. 615, Jerusalem was captured by him. It was in A. D. 616 that Shahr Barz proceeded from Palestine into Egypt. Meanwhile a great war was going on in Asia Minor. Chalcedon was besieged, and fell in A. D. 617. "Three years afterwards, Ancyra (Angora), which had hitherto resisted the Persian arms, was taken," and Rhodus also submitted. This was in A. D. 620. Shahr Barz made his campaign into Egypt in A. D. 616, and he could hardly have returned before the next year, A. D. 617. But, in A. D. 622, we find him far in the north, on the borders of Armenia, fighting Heraclius, by whom he is defeated. We do not know that Shahr Barz ever returned to Palestine. He was constantly occupied with campaigns in the north and east until A. D. 628, when Chosroës was killed. The affairs of the Persians grew worse after A. D. 622, and Siroës, or Kobad II., successor of Chosroës, was obliged to evacuate Egypt, Palestine, Syria, Asia Minor, and western Mesopotamia. This evacuation was accomplished in A. D. 629, after Kobad II. was dead and Shahr Barz had assumed the royal authority, which, however, he enjoyed but about two months.

Thus we find that Chosroës II. was never in Palestine. Shahr Barz, his general, was constantly engaged in war during the entire period of the Persian supremacy in Palestine, with the possible exception of the years between A. D. 617 and A. D. 622, and during these four or five years the empire was straining every energy to provide men and money for the great campaigns in the north.

It seems to us almost certain that Chosroës did not build the M'Shita palace.

It is, moreover, very doubtful if it was built by Shahr Barz. If, however, Shahr Barz had wished to build a palace, why were Palestine and Egypt passed by, or Alexandria, Jerusalem, and Damascus? Why did he go out into the desert beyond any other settlements, beyond any line of travel, away from springs and watercourses, and select a site for a palace?

Furthermore, Mr. Rawlinson says: "It is difficult to say how far their [the Persians'] newly acquired provinces were really subdued, organized, and governed from Ctesiphon, how far they were really overrun, plundered, and then left to themselves." There is historical testimony that after the Romans withdrew from Syria and Palestine these countries were filled with terrible disorders. This would not leave a conquering general much leisure to build palaces in the desert. (See all of chapters xxiv. and xxv., pp. 493–547.)

Whatever argument can be derived from *location* is against the theory that M'Shita was built by the Persians.

Further, the character of the ornamental work at M'Shita, considered in connection with its location, makes it very improbable that the Persians had anything to do with it. It is natural to suppose that the finest buildings would be found at the capital, or in some of the most important cities of the empire. Professor Rawlinson speaks of the "third and grandest of the Sassanian

palaces, the well-known 'Takht-i-Khosru,' or palace of Chosroës Anushirwan at Ctesiphon" (p. 592). But of the M'Shita palace he says: "While on a smaller scale than that of Ctesiphon, it was far more richly ornamented" (p. 594). We have already quoted a passage in which he states that "this edifice was adorned externally with a richness and magnificence unparalleled in the other remains of Sassanian times" (p. 596). Again he says: "There were



M'Shita. Interior View.

lavished upon this building all the known resources of art" (p. 596). It is thus admitted that the finest and most richly adorned monument of Sassanian art is at this remote point in the desert.

Again, the details of the building show many points of contrast with the eastern Sassanian palaces. "The height of the arch in Sassanian buildings varies from about fifty to eighty-five feet" (p. 583). "The height to which the domed apartments rise from the ground is not much above

seventy feet." "If the Ctesiphon palace, as originally built, had domes, their height probably exceeded one hundred feet" (p. 583). "As many as seventeen or eighteen rooms have been found in a palace" (p. 584). "The palace at Serbistan is the smallest" of all the Sassanian palaces (of which there are four, including M'Shita). But "the interior height of the dome from the floor is sixty-five feet" (pp. 587, 588). In the Firuzabad palace the domes were seventy-five feet in height, and the "entrance was a noble arch, above fifty feet in height" (pp. 588–590). The palace at Ctesiphon had a vaulted hall eighty-five feet high (p. 592).

On the other hand, M'Shita appears to have had upwards of forty rooms—more than double the number in any eastern Sassanian palace. The height of the domes may have been thirty or thirty-five, or possibly forty feet. The height of the arch, if there was one, it is impossible to tell.

It is alleged that the ornamentation at M'Shita is noticeable by the absence of any distinctively Christian symbols. It can also be alleged that any distinctively Persian symbols are likewise wanting. The crescent, as well as other symbols, does not appear; and it is admitted that the ornamentation of the M'Shita palace is unlike that of the Sassanian palaces in the East.

Still further, it should be mentioned that a large number of the birds and animals found sculptured on the M'Shita ruin are exactly like those found on Christian and Roman monuments of various kinds, including coins of the period extending from the second to the fifth centuries of the Christian era. The period referred to was one of great prosperity for the country east of the Jordan. Towns and cities multiplied, and temples, churches, theatres, and other public buildings were erected in great numbers, and at lavish expense. During the latter part of this period, when

the Byzantine artists were the finest in the world, when Christianity was tending towards monasticism, and when, for the East Jordan country at least, wealth abounded, it is not unreasonable to suppose that one of the Christian emperors built at M'Shita a church and convent on a magnificent scale.

What I have now said I wish to be regarded as suggestions relating to the general discussion of the origin of



Tower at M'Shita.

one of the most interesting ruins to be found in any part of the world. I am quite confident that more detailed measurements and observations, accompanied by excavations, will throw light upon a question which it would be most gratifying to have solved.

We spent Saturday night and also the Sabbath at Amman. There was a cool breeze, and the day was clear and beautiful. The Old Testament history connected with

this place is interesting, and the children of Ammon had a rich country and a capital city of which they might be proud. The Romans added two theatres, and, besides other public buildings, a magnificent temple on the hill to the north. But as the centre of the Ammonite power for centuries, it must have had its attractions, and doubtless there are still beneath the surface of the ground many remains of those early days.

There is a singular building on the top of the hill, not far from the Roman temple just referred to, which Dr. Tristram says is a "perfect Greek church of the late Byzan-



Plan of a Temple at Amman.

tine type." Its form is square outside, although within "it is a perfect Greek cross," measuring seventy feet each way. The ornamental work on the interior has a good deal of variety and beauty. This building is occupied at present by peasant families from Es Salt, who are cultivating land in this vicinity. The men whom I found at home were very intelligent, and not only allowed me to examine this building, but took pains to assist me in other parts of the ruins, calling my attention to facts that might otherwise have been overlooked. To me the most interesting object on the hill was the Roman temple. According to our measure-

ments, it was fifty feet wide by one hundred and sixty feet long. It had four columns on each end, and eight on each side.

These columns were forty-five feet high, and the capitals were of rich Corinthian work. The columns were six feet in diameter, and on the end of two sections was engraved in very large letters the word Δωσεος. The letters were arranged in two lines in one case, and three in another, as follows:

Δ ω
C Є
O C

Δ ω
CЄOC

The word signifies "from a present, or gift," showing that the column was a contribution from some wealthy or benevolent person.

The inscriptions could not, of course, be seen when the column stood erect. They were read before it was put into position, and can be read now that the sections are fallen apart. Around the entire building there appears to have extended an architrave, which was three feet wide, and under a portion of it, at least, was a Greek inscription beautifully carved in two lines, the single letters being six inches in length. The stones composing this architrave were badly broken when the building fell, and some of them are covered in the earth, while others, half buried, project from the ground; the inscription is much mutilated, and can be copied only in fragments.

Farther north, beyond this temple, are the ruins of a castle, and no doubt this was the site of the citadel of the place from the earliest times. Near this, on the high ground to the north, is probably the scene of the great

battle under Antiochus the Great, which took place in 218 B. C. Describing the siege of Rabatamana, by Antiochus the Great, Polybius (b. v., chap. 6, end) says: "When he had surveyed it round on every side, and remarked that there were two places only by which it was possible to approach it, he there planted his machines and made the necessary disposition for the attack. The batteries on one side were commanded by Nicarchus, and on the other by Theodotus, while the king attended alike to both with equal vigilance, and observed the zealous emulation of the generals. As the attack was made by both with the greatest vigor, and each contended to be the first in battering down the part against which his own machines were pointed, on a sudden, when it was scarcely expected, the wall on both sides fell. After this success, they renewed their assaults against the place continually, with the utmost force and fury, both by night and day. As the numbers, however, of those that were within the city were very great, all their efforts were ineffectual. But after some time, being informed by one of the prisoners that were taken, of a certain subterraneous passage from which the besieged were supplied with water, they filled the mouth of it with wood and stones and such other materials, and thus in a short time forced the inhabitants, through want of water, to surrender."

The side of the hill north of the stream, and between it and the temple just described, is very steep, but it has been occupied by houses. These were built so that the roof of one would form the court and a portion of the floor of another, or the one above it. The long street coming up the valley, by which the city was approached from the east, was lined with columns. This appears to have been considered an important addition to a city east of the Jordan, for we find the same at Madeba and Beit er Ras, or Capi-

tolias, while at Gerash, a street, lined with columns, ran the entire length of the city.

It is an interesting fact that Balaam, in some of the ancient records, is connected with the children of Ammon; and as we are now at their ancient capital, we present the following suggestions with regard to that soothsayer's home or country:

In the first place, we have Balaam's own account of the place where he belonged. "The king of Moab hath brought me from Aram [Syria], out of the mountains of the east." Of the two other accounts, one states that he was at "Pethor, which is by the river of the land of the children of his people"; and the other that Balaam "was the son of Beor of Pethor of Mesopotamia" (Numb. xxii., 5; xxiii., 7; Deut. xxiii., 4). *Aram Naharaim*, rendered Mesopotamia, was no doubt supposed, at the time the Septuagint translation was made, to refer to the country between the Tigris and Euphrates. "Syria of the two rivers" may, however, without any violence to the language, refer to the region about Damascus. Indeed, this region bore the name of Syria from the earliest times. When the fact is considered, namely, that the region about Damascus, and to the south and south-west as well, was called Syria, the statement of the Babylonian Talmud, Erubin 19*a*, becomes a significant commentary on the word "Naharaim," or *rivers*. Speaking of the Garden of Eden, it is said: "If it is in the land of Israel, Bethshean is its gate; if it is in Arabia, Beth Gerem is its gate; if it is *between the rivers*, Damascus is its gate."

The Midianites act with the Moabites in calling Balaam. The messengers sent by Balak went and returned, and went and returned again, making four times that they passed over the region between Moab and Pethor Sup-

posing Balaam's home was in Mesopotamia, they must have passed through the countries of the Ammonites and the Amorites, and of the strong people occupying the regions about Damascus, or else have gone entirely to the south and east of them, by a desert route, of the existence of which nothing at present is known. The distance from Moab to the Euphrates would probably occupy twenty-five days, or a whole month. Here would be four months consumed, to which must be added two months and more for Balaam to "return to his place," and to come back again in season for the battle in which he himself was slain. In making this journey, Balaam rode upon an ass. Would a journey of such length, attended at all times with many hardships, where the stations for water are two to four days apart, be undertaken on such an animal? Only camels would be thought of at the present time for crossing the desert. Another fact to be considered is, that apparently very soon, if not immediately after Balaam *starts* from his home, he is in a cultivated country. "The angel of the Lord stood in a path of the vineyards, a wall being on this side and a wall on that side." Balaam's foot was "crushed against the wall" (Numb. xxii., 24, 25). In the long stretch of desert between the Euphrates and the Hauran mountains, vineyards have never existed; while on the south-western slope of these mountains the remains of terraces show that vine culture was once extensive in that section. The same is true in the country about Heshbon, and also farther north, in the Jazer and Ammon regions. Again, in Numb. xxii., 5, where we read, "to Pethor, which is by the river of the land of the children of his people," the words, "children of his people," בני עמו, are in some manuscripts replaced by "children of Ammon," בני עמון. "This reading is adopted by the Samaritan, Syriac, and Vulgate versions." Communications between the countries

bordering upon the Euphrates and the Arnon must have been very frequent to have enabled the king of Moab to become acquainted with the name and character of a soothsayer who lived in what was, at a later period, classical Mesopotamia. In view of these facts, may not some reasonable explanation be found which shall relieve the matter of the difficulties attending the opinion that Balaam came from the Euphrates? On the other hand, Mr. George Smith, the Assyrian scholar, told us long ago, and the fact has since been stated by him in more than one of his writings, that Pethor and Mutkinu were two fortresses on the right or west bank of the Euphrates. These were held by Tiglath Pileser I., 1120 B. C. (See George Smith's "Assyria from the Monuments," pp. 32–34.)

While journeying along the Zerka valley one has the impression that he is travelling in a rich and fertile country. Water is abundant, the bottom lands are broad and level, and the cultivated fields, together with the flocks and herds, everywhere give the appearance of life and wealth. When this Roman road, which we have traced along this route, was in good condition, and the country here as well as elsewhere was under a high state of cultivation, a ride in a chariot eastward from Amman must have been a delightful and a very enjoyable one. There were a few towns along the river and others on the hills overlooking it. The river, in its upper course, or between Amman and Kulat Zerka, is a large, broad stream at times, while in the dry season it appears at a certain point, and after a little suddenly disappears for a half mile or more perhaps, when it reappears again. Just south of the crossing near Kulat Zerka, there are on the east side four great fountains bursting from the foot of the hill into the stream, which give it from this point onward a much greater bulk than it

had before. Indeed, the Arabs call this point the head of the Zerka, while the portion above, along which we have come, they call Wady Amman. Kulat Zerka itself is Moslem work, and the place has nothing formidable about it. It is a great convenience to the pilgrims on their way to Mecca, and affords shelter to the keeper and his family, to the few soldiers who occasionally visit it, and is a secure place for the Bedawin to store their grain, of which we saw great piles in sacks in different parts of the castle. There is a fine view from the top of it over the Hauran plain and mountains, including Salchad. At some points along the Zerka, the oleanders are very abundant, as they are along many other of the watercourses in this East Jordan country. They are now in bud, but when in bloom, as I have often seen them, they present a gorgeous appearance.

Our camp is near the stream on the left bank, not far from the crossing already referred to. To the west and north of us is a great plain one mile and a half in width, and at one point on the farther side near the hills are the remains of a castle. The ruins appear in two parts, near each other, and the work is early Roman, or possibly of pre-Roman origin. Why it should have existed in two parts I do not know. With mechanical appliances to turn over some of the heavy stones, inscriptions might be found, or excavations might develop facts which would enable us to determine its character and purpose.

On the opposite side of the river from our camp, and twenty minutes farther south, a town of considerable size has once stood. The place has cisterns and some columns which are all small, and the stones also are small; but few, indeed, that could not have been brought on the backs of camels. Some persons have suggested this place as the site of the Roman town, Gadda, but there are no distinctive marks of Roman work among the ruins.

The keeper of the castle says there is a large ruin to the east, half an hour or an hour distant, called Hau or Khau.

This afternoon there has been a very unpleasant wind, but this evening it is quiet. The thermometer showed 46° at 6.30 A. M., at Amman; 73° at Kulat Zerka, at 12.30 P. M., and 50° at 7.30 P. M., in our camp.

On the high rocks to our left, about two hours back from our camping-place, we saw on our way hither a raven on its nest, and Van Dyck went back to see if he could not secure the bird and its eggs for our collection, but without success. He found that the nest was not approachable from above, although it appeared to be from the valley as we passed along. A raven's nest is made of sticks, without lining. Such a nest looks more like kindling-wood arranged for a fire than like a place where young birds are to be hatched and reared. The young of ravens are not reared in downy luxury, and the same is true of wild pigeons, whose nests are made only of bare sticks, just like the ravens', except that the sticks are not so coarse.



Theatre at Gerash.

CHAPTER XXI.

GILEAD.

The Jazer region. A wooded country. Yajûz. Ancient sculptures. Great trees. Stones in quarries. Moabite stone excitement. Nimr Adwan's tomb. Trouble about inherited property. Arab tradition. The site of Gadda. At Es Salt. Dr. Thomson departs. Jebel Osha. "Crossing of the Christian Woman." In the Gilead hills. Pines and oaks. Romantic scenery. At Gerash. City of Columns. Triumphal arch. Temples. Theatres. Streets lined with columns. Place of Gerash in history. Desolation. Site of Ramoth Gilead.

CAMP AT YAJÛZ, Tuesday, April 18, 1876.

THIS place is four hours distant from our camp on the Zerka. The thermometer showed 50° at 6 A. M., and here, at 6.30 P. M., 62°, with a cool wind. The day has been fine and the atmosphere perfectly clear. From our camp at Kulat Zerka, we followed down the stream a short dis-

tance and then turned to the west among the low hills, the road being an easy one at all points. All the wadies which we crossed were dry. The bed of one was finely paved with stones that had been worn smooth by the action of water. It is thirty feet wide, and during the rainy season must contain a large stream, which often, no doubt, would be impassable. Except for those stones, naturally arranged as though done by human agency, the wady is not unlike the others, and has no name so far as the Arabs know. In one hour, or one hour and a half, the hills, after we turned into them, began to be wooded, chiefly with fine old oaks; Jebel esh Sheikh, now covered with snow, and the Hauran Mountains were clearly defined, and appeared much nearer than they really were. This whole region is well cultivated and flocks and tents are numerous.

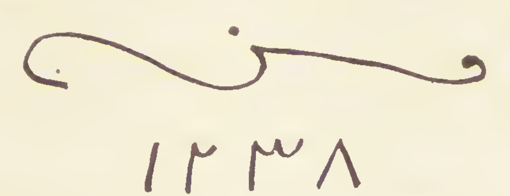
Yajûz, which was a large city, has a charming situation. It lies in and on two sides of a valley running east and west. The valley is not deep. It is rather a small plain, one mile wide, with two sides sloping very gently toward each other. The ruins are scattered along this valley for two or more miles. Among the ruins and on the neighboring hills are many large oak and some butm trees. Among these two kinds are especially noticeable, one having a green leaf and the other a leaf that is of a reddish or bronze color. There is here a fountain, and grass,—a camping-ground that is a real luxury compared with many places where we have been obliged to pitch our tents. Among these fine ruins are Corinthian and other capitals, columns, large slabs of stone, lintels, squared blocks of the best Roman work, some bevelled stones, various kinds of ornamentation, rosettes, several different forms of crosses, and some carved figures and statues that have been mutilated, as is always the case where Moslems have been. There are also reservoirs with sub-

stantial roofs supported on arches, and near the butm-trees at our camp is one building one hundred and forty feet square, with the remains of other buildings close by. Near the top of the low hill to the north of the town is a quarry where large mill-stones have been cut, and one is still lying there which is eight feet in diameter. Likewise, stones for building purposes appear to have been cut from these quarries. I found the remains of one temple, also of one church which was sixty feet from the front to the extremity of the apse (placed in this case in the south-east), and the remains of another church which was more than twice the size of that just mentioned. The place appears to have had many public buildings that were large and elegant. On the hill to the south are other quarries, and in that part of the ruins are some very well preserved houses. But a fact which interested me particularly was that near these quarries a great many squared stones had been laid out, as if they had been prepared ready for shipping or for use, and the owner having died, perhaps the demand having ceased, or for some other reason, they were left and remained untouched to the present day.

Among the mutilated carved work were two figures of lions, quite well preserved; also one of an eagle and one of a woman. The last had met with a tragical fate. So far as we could learn, it was perfect, or nearly so, until recent years. When the Moabite stone excitement occurred, which stirred up these Bedawin far more than any persons at a distance can realize, the Arabs heard that parties from Jerusalem were going to visit this place, and they supposed that this female figure, which they knew about, was the object of their search. Certain of the Arabs had promised to show it to these Jerusalem parties without consulting the other Arabs who claimed an equal voice in the disposition of it.

Consequently, the latter rode all night to this place, broke the figure, and secreted the parts. Two of our own men had done this job, and they showed us where they had secreted the head, an arm, and the feet; while the main part of the stone, to which the body was attached, they turned with the carved side down, so that no one would see it. As these Arabs do not distinguish between inscriptions and carved work, they showed me here other "written stones" which they turned over, in order to conceal the figures on them from the persons from Jerusalem, and also from their own people, of whom they were jealous. On one of those which they showed me was a cross, which had very peculiar carved work about it.

Near these trees at our camp is a kind of family burying-ground. There are not many graves, however, and only one that is at all prominent. This is the tomb of Nimr Adwan, the grandfather of Goblan. This is well built, has an inscription upon it in Arabic, and appears to be cared for by the descendants of the deceased with more than usual attention. The year is given on Sheikh Nimr's tomb as follows, the scrawl meaning *sanat*, or year, and the characters indicating the date:



That is, 1238, which corresponds to A. D. 1823. Above it is some poetry, and on the other end of the tomb is the mark of the Adwan tribe, as follows:

These characters are, in some cases, six inches long, in others ten or twelve.

This rich region belonged to Goblan's family, including our friend Fahed and others; but Goblan gave a very choice piece of it for his last wife. As, however, this "Mrs." Goblan lived only six months, Fahed says that the family are not at all reconciled to the fact that the land has gone out of their hands. Even Bedawin are civilized enough to make trouble about the inheritance of family estates.

Some of the trees near us stand among and beside the ruins, and have grown on to, and about, the stones. In one case a tree has picked up a block of stone two feet square, and raised it some distance above the ground, where it remains firmly held, somewhat as a dog holds a bone in its mouth. I measured a few of these butm-trees, one of which was fourteen feet in circumference, another twelve feet, with sixteen feet clear trunk before the limbs start; another is ten feet, with a trunk ten feet clear, and another (which is the one holding the stone suspended, as just described) is sixteen feet six inches in circumference. These are really gigantic trees, the largest of the kind that I remember to have seen. One mile or more to the east of this place is a sharp peak called Kurn Yajûz, on which are ancient ruins.

With regard to the name of this town, the Arabs have a tradition that a great man who was about to die wished to be buried at Neby Mûsa, and it could not be done. He was told that he could be buried here, and he replied "*Yajûz*" (it is lawful), and was buried here accordingly. But this circumstance could not have been the origin of this name, which does not appear to have any meaning in Arabic. This makes it probable that it is a corruption or a remnant of an ancient name. There is a Hebrew name, Jahaz, but this does not seem very appropriate either. The words "Gog" and "Magog" (Rev. xx., 8) are

rendered in Arabic by Juj and Majuj; but the present word has a *z* sound at the end, as though the original letter was not *j* or *g*, but perhaps *z* or *dz* or *d*, letters which, in Arabic, are nearly related. There are good reasons, we think, for regarding this place as the ancient Roman town, Gadda.

The "Tabula Peutingeriana" gives us two routes in which Gadda is mentioned,—one from Damascus to Jerusalem, and the other from Cesarea (on the sea-coast) to Philadelphia or Rabbath Ammon. In both, Gadda is thirteen miles from Philadelphia, and eleven from a place of which the name is spelled *Hatita* or *Haditha.* There can be no doubt that this is represented by Hadid, a considerable ruin near Kulat Zerka. The distance from Hadid to Yajûz is four hours, *i. e.*, ten or twelve miles. This corresponds to the eleven miles of the Roman tables. The distance of thirteen miles from Gadda to Philadelphia would correspond to the distance between Amman and Yajûz. This name, further, is only slightly changed from the Roman name, and may be regarded as identical with it.

The road that comes down from Damascus we can trace to Canatha (Kunawat). But twenty miles from Canatha was Rhose, and forty miles from Rhose was Hatita (Hadid). Rhose, if the name is properly given, is unknown. The other road came down from Gadara to Capitolias, sixteen miles; thence to Adraa, sixteen miles; thence to Bostris, twenty-four miles; thence to Thantia, twenty-four miles; thence to Hatita, nine miles. The two roads cannot have been identical. The first probably went to the east and south of Bostra, and it would be interesting to trace out this route, since that region has never yet been explored.

CAMP AT ES SALT, Thursday, April 20, 1876.

We were four hours yesterday in reaching this place from Yajûz. We spent some time in examining the ruins of Jubeiha, which are extensive, showing a Roman town of importance. Very much of it appears to be buried beneath the surface. The place commands a wide prospect in all directions. Some distance beyond this place, Gerash and the wady leading south from it are in plain sight, and at the same point we were looking down upon a beautiful plain called Buka, or, as the Arabs pronounce it, Buja, on which are the ruins of Safût. Later, we passed a ruin called El Hemmer, crossed a fine plateau between two deep wadies, and, about two and one-half miles before reaching Es Salt, passed another ruin, called Es Sirru.

After arriving, the rest of the day was spent in settling with our guides, and in overhauling and packing the Society's property, which has been stored here for a long time, and which we must send to Beirût. For this purpose we sent to Jerusalem for animals to transport it, while Dr. Thomson has made his plans to go to the Damieh ford and Nablûs, thence to Jaffa, and thence to Beirût by steamer. His son Henry will accompany us north through the Gilead hills and the East Jordan country to the Huleh Lake, whence we shall go across to the sea-coast, and thus home.

The Doctor accordingly left us to-day, with my outline reports to the president of the Society in New York, and such letters to friends as we had time to write late last night, after a hard day's work. Van Dyck has spent the entire day in repacking our natural history collection, while I, with Mr. Thomson, have finished arranging the mule-loads that are to be taken to Beirût, and the rest of the day we

spent on Jebel Osha, perhaps the most sightly place in Palestine after Mount Hermon. Mount Hermon, Safed, Tabor, the hills about Nazareth, those of Naphtali, Ephraim and Manasseh, Little Hermon, Ebal and Gerizim, the hills behind Tiberias and the plateau which slopes towards Hattîn, Neby Samuel, and Masada, are in sight, and in fact nearly every prominent point in the unbroken range of mountains from Jebel es Sheikh clear around to the south end of the Dead Sea. All the Jordan valley is at our feet; the plain of Beisan, the tells at the mouth of Wady 'Ajlûn and Wady Zerka, all the Nimrîn and the Shittim plains, and the tells upon them, the mouth of the Jordan, the entire Dead Sea, including the extreme south end and El Lisan, the rolling country of Moab, or the "Mishor" of the Bible, the hills about Amman, the Hauran, and the mountains of Gilead, are all in full view. In this wide and comprehensive prospect the eye sweeps over the country to the north, the west, the south, and the east. If one utterly ignorant of the Bible record should go east of the Jordan to find the point commanding the most extensive view on all sides, he would select Jebel Osha. It is eight hundred to one thousand feet higher than Mount Nebo itself. "The hill over against Jericho" (Deut. xxxiv., 1) could just as well be this place as Jebel Neba, and this would meet the conditions of the thirty-fourth chapter of Deuteronomy better than any other point. These are claims or facts which belong to this mountain, independent of any claim of Jebel Neba to be the spot where Moses stood.

CAMP AT WADY ZERKA, Friday, April 21, 1876.

The weather to-day and this evening has been delightful. We were five hours and ten minutes in reaching this place, near Mushra'a Nusranîyet, or "Crossing of the Christian

Woman," on the direct road from Es Salt to Burma and Jebel 'Ajlûn. There are a good many roads leading from Es Salt in different directions, and I have been over every one of them. Those leading in a northerly direction are the best, and the country which slopes from Jebel Osha towards Wady Zerka is rich, affording excellent pasturage, and could soon be covered with forests if they were cultivated, or even if the natural growth were not ruined by the natives and the goats. This section is, perhaps, six miles from north to south, and eight or ten miles from east to west. We saw on our way only one large encampment of Arabs, near which we passed. In two hours and thirty minutes from Es Salt we reached the 'Ain and Khurbet 'Allan, where are the ruins of a considerable modern town with no special marks of antiquity. About the fountain are some large, thrifty fig-trees, loaded now with green figs. There is quite a large cave in the rocks, from which the fountain flows.

We are again on the Zerka, or Jabbok, a stream along which I like to camp. The valley is narrow at this point, and not far from us are the ruins of a mill. One-fourth of a mile above us are some Arabs, who, besides their tents, have constructed booths of the reeds which grow here in abundance. Among the oaks and pines of Jebel Osha our men secured some blackbirds, which exist in this country, but which we have never yet been able to secure in all our wanderings, and they appear to be a rather scarce bird.

CAMP AT IRBID, Monday, April 24, 1876.

From the Zerka we reached Burma in one hour and forty-five minutes. It is quite a hard climb, but the scenery is varied, and in some sections picturesque. We passed many fine olive-groves, and beyond the village is much

wooded country abounding in old oaks and pines. I noticed a large number of pine-trees that had been killed by burning. Here in this romantic region are dells, nooks, wild rocks, delightful shade, and the path winding among ancient trees in an ancient forest. Burma is a considerable village, with a fine view of the Zerka valley, and of the mountains to the south-east. A little distance farther along we saw Jazazi, Hemta, and Neby Hud, while Gerash



Triumphal Arch at Gerash. [From Duc de Luynes.]

was hidden from sight by some low hills. We could see, also, Wady Zerka, where it sweeps up from the south and bends west, and also Wady Gerash, as it goes east and joins the Zerka. The villages Dibbîn, Sakib, Et Tikkiti, and Reimûn, some of them in ruins, were in sight, and the road to Gerash was picturesque and easy.

It is no minor event in one's life to visit a ruined and deserted city, where over three hundred columns are still standing amid fallen temples and other splendid monu-

ments of a former prosperous age. It is difficult to decide which is the most attractive feature of Gerash, its forest of columns, its ruined buildings, or its beautiful situation. It lies on both sides of a stream which flows through the city from north to south, and which is lined with a thick growth of oleanders. These bushes grow tall and rank, and, when in bloom, they present a blaze of beauty such as is seldom beheld, in Syria at least. The main street, which is paved, runs along the west bank of the stream, and, at a point near the middle of the city, is crossed by another, running east and west. The first is a mile or more in length, and was originally lined on both sides with columns. It came from the south, and on it, about half a mile before reaching the city, stood a triumphal arch, about forty feet high, with a small passage on each side of the main entrance, and niches for statues. The carving and ornamental work upon it were rich and beautiful. Near by is a structure which has been called a "naumachia." It has seats or steps, and there appear to have been means for filling or flooding the place with water from the stream already mentioned.

We enter the city by a gate. A wall encircled the town, portions of which are still perfect. It displays superior engineering skill, and was a work of great strength. On our left, as we enter the place, stood a temple, and close beside it a theatre which would seat six thousand people. In front of these is a round, open space, surrounded by columns, and from this point begins the street running north through the city, as already described. Churches, cathedrals, baths, temples, still another theatre, and the remains of elegant structures of which the purpose is not known, make up the variety of architectural grandeur, now crumbled, of course, which one meets with in traversing this City of Columns. At some points along the

paved road appear the ruts which were worn by chariot wheels. The wall about the city must have been three or more miles in length. The material of which the columns and buildings were made is chiefly limestone, obtained in the immediate region. Occasionally, however, some basalt



Temple of the Sun at Gerash.

appears, and also syenite. The columns which lined the street were twelve to fifteen feet apart, and supported an entablature. Among the ruins, Doric, Ionic, and Corinthian capitals are seen. From either the temple or the theatre situated near the southern gate, one can overlook almost the entire city, which, in its prosperous days, must

have presented a sight of unusual magnificence. Perhaps its grandest object was the Temple of the Sun, situated in the western half of the town and somewhat to the north of the centre. Its imposing columns were forty feet high, and six feet in diameter. They are the largest in the place. I collected a number of inscriptions here which were not previously known. Gerash is almost unknown to history; it belonged to the Decapolis, was taken by Alexander Jannæus, and even in the meagre notices which we have of it, a few names of its eminent men have been preserved, such as Aristo the rhetorician, Cerycus the sophist, Plato the advocate, and Nicomachus the Neoplatonic philosopher, who flourished in the time of the Emperor Trajan, and left works on "Pythagorean Arithmetic" and on "Harmony." (For these ancient authors, see Ritter, "Erdkunde," xv., p. 1093.)

At present there are one or two mills on the stream, but, except when these are in operation, the place has no inhabitants. Walking about this ancient city by day, and especially by night, the silence, the desolation, the mystery connected with its origin, and its past, fill the mind with sensations which cannot be imparted to another.

This has been an important city, and, in my judgment, there are good reasons for considering it as identical with Ramoth Gilead.

Mahanaim and Ramoth Gilead, two cities in the north part of the territory of Gad, were with their "suburbs" assigned as Levitical cities (Josh. xxi., 38). Heshbon and Jazer were the Levitical cities assigned from the southern part of Gad. Ramoth Gilead was also a city of refuge (Josh. xx., 8; xxi., 38; Deut. iv., 43), the middle one of the three set apart for that purpose east of the Jordan. Ramoth Gilead was not a boundary city of Gad, unless we make it identical with Ramath Mizpeh;

hence it may have been either on or near the boundary, or at some distance from it. "Ramoth in Gilead" appears in the days of the division of the land under Joshua, and in this form it occurs four times. It is mentioned



Niche in the Remains of an Elegant Edifice on the Long Street at Gerash.

once in the time of Solomon (I. Kings iv., 13) as a commissariat station. Here, and in the following history, it is called Ramoth Gilead, except twice where an abbreviated form is used — Ramah (II. Kings viii., 29; II. Chron. xxii., 6). In the history of Ahab, Ahaziah, and Joram, it is frequently mentioned, when the Jews attempted to take the place from the Syrians (I. Kings

xxii., 3–29; II. Kings viii., 28; ix., 1, 4, 14; II. Chron. xviii., 2–28; xxii., 5). Ahab was wounded there, so that he died the same evening. Jehoram, his son, was wounded there at a later date, and went to Jezreel to be healed. While at the latter place, Jehu, who held Ramoth Gilead in his absence, revolted, went to Jezreel, slew Jehoram, and assumed the government of Israel. Hazael, the Syrian king, seems to have pushed his conquest until nearly, or quite, all Eastern Palestine was conquered (II. Kings x., 32, 33).

Josephus gives a pretty full account of these two wars against the Syrians, that under Ahab against Benhadad, and that, at a later time, under Jehoram (Joram) and Jehu against Hazel ("Antiquities," viii., 15, 1–6; ix., 6, 1–3), but no new facts are given. "The city Ramoth, in Gilead," and "Ramoth, a city of Gilead" (twice) is his manner of designating the place ("Antiquities," viii., 15, 3, 5; ix., 6, 1). The words here put into the mouth of Micaiah, who was thought to prophesy against Ahab, are that he (King Ahab) "would be slain at three days' journey distance" from Samaria. This is a general indication of the distance between Samaria and Ramoth Gilead, *i. e.*, the place where the prophecy was uttered, and the place where Ahab was killed.

In the detailed account of the conference of Ahab and Jehoshaphat held at Samaria, about attacking Ramoth Gilead, they speak seven times of going there, and in four cases use the phrase "go up" (some form of עלה). This seems to imply a place in the hills or highlands east of the Jordan.

It was accessible by a good road from Samaria, for people come and go in chariots (I. Kings xxii., II. Kings ix., II. Chron. xviii.). At the period of Jewish history under consideration, Ramoth Gilead was a place of great

strength and importance. It might be regarded as the key to Eastern Palestine.

This at no time could be said of Es Salt, which Burckhardt and many others since have claimed to represent Ramoth Gilead.

In both of the wars for its possession the forces on each side were large, and chariots were extensively used (I. Kings xxii., 31–35; II. Kings ix., 16). Some place must be selected where this could be possible. It could not have been possible at Es Salt, unless the fighting was all done six or more miles north of the city. By placing Ramoth Gilead at Es Salt, we should locate it in the middle of Gad's territory, which does not seem appropriate.

A very serious objection to regarding Es Salt as Ramoth Gilead is the fact that the latter was a commissariat station. Geber, or Ben Geber, was stationed in Ramoth Gilead (I. Kings iv., 13). "To him the towns of Jair (Havoth-jair) the son of Manasseh (which is in Gilead) [*i. e.*] to him the region *(hevel)* of Argob, which is in Bashan, threescore great cities with walls and brazen bars." The phrase "which is in Gilead" refers to the half-Manasseh east of the Jordan; while "the towns of Jair" and "the region of Argob" are synonymous or coördinate sentences. Practically Ben Geber had the eastern half-Manasseh as his commissariat district. But it must have been most convenient for him to reside in Ramoth Gilead, which belonged to Gad, rather than in any city of half-Manasseh. Es Salt would have been too far south, and off the main road leading from Bashan and Gilead to Western Palestine, and in other respects unsuitable for such an important station.

The Babylonian Talmud (Maccoth 9*b*) states with regard to the cities of refuge that they were located three on the east and three on the west of the Jordan, in such a way as to be opposite each other. A tradition

among the ancient Jews with regard to such important cities ought to be correct. It proves to be approximately so with regard to Hebron and Bezer. And it will be correct with regard to Shechem and Ramoth Gilead, if the latter is placed at Gerash.



Temple at Gerash. Near the South Gate.

In Hosea vi., 8, we find Gilead mentioned as a city: "Gilead is a city of them that work iniquity, polluted with blood." The majority of commentators say (among them, for example, Keil and Delitzsch) that "Gilead is not a city, for no such city is mentioned in the Old Testament." We consider it best, however, to take the statement of Hosea in a literal sense. Wünsche, on this passage, says: "Gilead is certainly to be taken here as the name of a city." The marginal date of this passage is B. C. 780. We find Jabesh Gilead referred to by the name "Jabesh" alone; and Ramoth Gilead by "Ramah" alone. The last notice of Ramoth Gilead is B. C. 884 (II. Kings

viii., 28). During the century that intervened between these two dates it is quite probable that Ramoth Gilead had come to be spoken of as simply Gilead. It is natural to suppose that the name of a province would become attached to its chief city, or to one of its chief cities. In verses eight and nine, the allusion is to Gilead and Shechem, probably opposite each other, and in close connection, as cities of refuge; they should be free from murder and violence; but, on the contrary, they have become the refuge of murderers and evil-doers, and the way between them has become unsafe by the fact that they are infested with outlaws and highway robbers. It had been commanded that the way to the cities of refuge should be kept free (Deut. xix., 3).

Jerome (Commentary on Obadiah 19) says: "Cunctam possidebit Arabiam, quæ prius vocabatur Galaad, et nunc Gerasa nuncupatur." Gerasa has here succeeded to what was once called Gilead, whether province or city. Saadia (tenth century), in his Arabic version of the Pentateuch, renders Gilead by "Balad-Jerash." Parchi says: "About a day's journey north of Heshbon runs the river Jabbok, called 'Wady el Serka'; half a day's journey still further north stands Gilead with its mountains" (Benj. of Tudela, ii., p. 409). Again he says: "East of the Jordan, a day and a half's journey in a southerly direction from Bethsan, stands Gilead, at present Jerash" (*ibid.*, p. 405). Zunz adds in a note: "Gerash, גרש, is perhaps an abbreviation of Jegar-Sahadutha, יגר שהדותא, which is the ancient appellation of Gilead (Gen. xxxi., 47), and is also mentioned in the old list of frontiers of the Thosephtha."

The Midrash on Samuel states that "Gerash" is "Gilead" (Neubauer, p. 250).

About six miles south of Dra'a is a place called Remtheh, and this could easily be a remnant of Ramoth. There is

here a village with a Turkish garrison, but very few signs of ancient ruins. It would be altogether too far north for Ramoth Gilead. As names frequently repeated themselves in different sections of the country, it would not be surprising if there were a Ramoth in half-Manasseh.

In the case of Ramoth Gilead, Eusebius and Jerome are at variance in the direction in which they place it from Philadelphia, Eusebius making it *west* and Jerome *east*, both agreeing, however, in the distance, namely, fifteen miles. We would suggest as an explanation of the direction here given, that a Roman road ran from Philadelphia (Amman) in a westerly direction, and another in an easterly direction. Both of these roads we have traced. Possibly both led to Gerash. If we could read *kappa* for *iota*, twenty-five miles instead of fifteen, the testimony of both might then refer to Gerash.

We suggest that Ramoth Gilead was *not* identical with any place bearing the name of Mizpeh in that region; and further, that it *was* identical with the present Gerash. 1. This place would be three days' distance from Samaria (if Josephus's statement is to be accepted, "Antiquities," viii., 15, 4). 2. It would be suitable for a city of refuge, because it was on one of the main routes which would be kept open (according to the command in Deut. xix., 3). 3. For the same reason it would be an appropriate point at which to station a commissariat officer who was to command Eastern Gilead and Bashan. 4. Here chariots could be used, as we learn they were extensively, in two notable campaigns already mentioned. 5. This would verify the ancient Jewish testimony respecting the cities of refuge, that Ramoth Gilead was opposite Shechem. 6. It would also confirm the Jewish tradition that Gerash is identical with Gilead.

CHAPTER XXII.

The Decapolis.

Blessing of fountains and watercourses. Conversation with natives at 'Ain Jenneh. Old soldiers. Beautiful country. Fertility. Forests. Alas, but for the Turk! Plateau of the Hauran. Irbid. Inscriptions. Cyclopean walls. Angles. Ancient pottery. Collecting names. Site of Arbela. Beit er Ras, or Capitolias. Fine ruins. The Decapolis. Features of the country. Um Keis, or Gadara. El Hamma revisited. Fording the Jordan. A priest bathing in the sacred river. Travellers at Tiberias. Irrigation of Gennesaret. The round fountain. A wedding procession. Surprised by a friend from China. Excavations near Khan Minieh. Extreme heat. Unhealthy camping-ground.

SUNDAY we had a day of enjoyable rest under the olive and walnut trees, and by the fountains and streams at 'Ain Jenneh. I do not wonder that the water-courses of this land have always been prized, and that the Hebrew writers should mention them with so much pleasure. They are sources of delight and of blessing. The day was charming, and as I sat by the fountain a great many people gathered about me, and I conversed with them for two hours. One of the men had been a soldier in the Crimean war. He was now old and gray, had picked up some Turkish phrases, and was acquainted with Stambûl and other places about the Black Sea. Another had been

a soldier under Ibrahîm Pasha, and his story also was interesting, although he had not seen any very trying service. He was able to write, and in my note-book he wrote some sentiment in Arabic. The people there were very civil, and even the dogs did not seem half so noisy as those at Es Salt.

The thermometer showed 58° at 7.30 A. M., 77° at 12.30 P. M., 71° at 6.30 P. M.

In going from 'Ain Jenneh to Irbid, we were six hours and ten minutes. The thermometer showed 53° at 6.30 A. M., at 'Ain Jenneh, 85° at 3 P. M., at Irbid, and 73° at 7 P. M. During the middle of the day the weather has been quite warm.

We passed several ruins, two large ponds called Hamra, in which the water is of a very reddish muddy color, and in three hours from the time of starting we crossed the road leading to Tibneh. In five hours and ten minutes we passed through the double village of Eidûn, and at 2.10 P. M. reached Irbid and pitched our camp on the hill near the modern castle. For the first four hours one could hardly see in any country a more delightful region through which to travel. It is utterly unlike, in every respect, the country which travellers usually see in Western Palestine. Here are old forests. The oaks are covered with moss, birds abound among the trees, the road is broad and free from stone. The views to the west of the Jordan valley and the mountains beyond, of Jebel esh Sheikh directly before us in the north, gleaming in the sun, and to the east of the ancient Bashan plain, are wide and magnificent, and the wheat fields and other marks of fertility everywhere make me forget that I am in poverty-stricken Palestine. This country is one of the most diversified in the world; the Phœnician coast, the mountain range of Western Palestine, the Jordan valley, with its deep, strange chasm, the hills of

Gilead, and the Hauran plain, make up a variety of scenery and climate such as perhaps is not elsewhere on the globe crowded together within the same number of square miles. If it could only be redeemed from the power of the Turk—whose only mission here is to rob the inhabitants, and to ruin and devastate the soil—and placed under a good government, it might reach again its ancient condition of prosperity.

The last two hours of our journey, after we had descended gradually from the hills, were across a level country, a portion of the great plateau to which the Hauran plain, which stretches to the east of us, belongs. For the last hour the basalt began to appear, and evidence of its existence increased as we approached Irbid. Here the sarcophagi that are scattered about and much of the building material are of this kind of stone.

Irbid, so far as the village is concerned, is a small place on the south side of the large hill or mound where our camp is pitched. There are here fine Roman ruins, and some evident marks of very great antiquity. On a lintel, still in position, of a small, well-preserved Roman building, which may have been a temple or a tomb, was an inscription within a nicely carved wreath, perfectly round. It is in three lines, each containing but a single word, and the last has been mutilated in its second, fourth, and fifth letters, as follows: *Μετα παντα τ■υ■■.* ("After all, this!")

On a modern building near that just mentioned, a long stone had been taken from the ruins and used as a lintel. It had an inscription, and the owner had turned that face of the stone down so that it was directly over one's head as one entered the house. The door was low, and we were obliged to stoop in order to pass through it. The inscription was partly covered with plaster, which I was

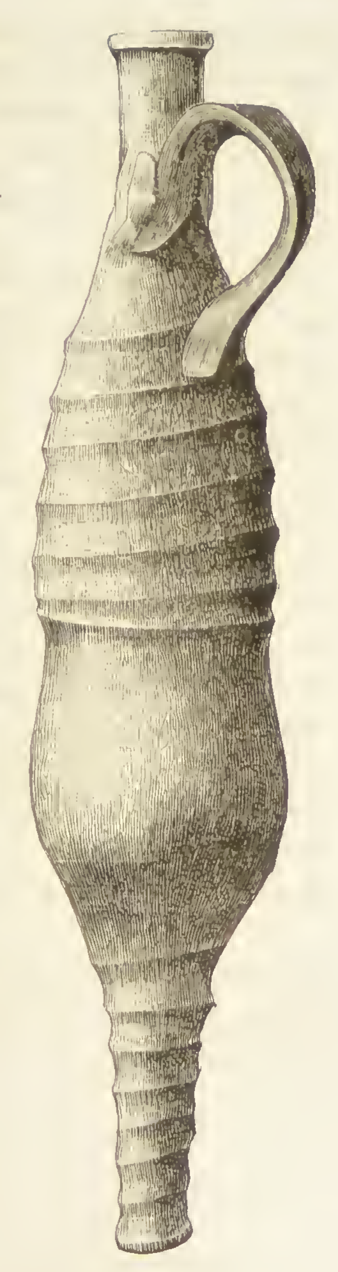
allowed to clean off. It was in seven lines and reads as follows: *ετους ιε κατακτισιν της πολεο Λουκιος Δομητιος Μαιορ την στηλην αυτο συν τω εν αυτη μνημιω εποιησεν.* ("In the fifteenth year of the founding of the city, Lucius Dometius Major made this monument to himself, with this inscription upon it.")

The cyclopean walls about this hill are a great curiosity. They are in my judgment relics of an ancient people who once occupied this region, and as but few of them exist east of the Jordan valley, they are, on that account, all the more interesting. These here are formed, for the most part, of boulders laid into walls. In one section I counted five courses, which reached altogether a height of twelve or fifteen feet, and elsewhere I counted three courses, which reached nearly the same height. In a few places the walls are formed of great blocks of unhewn stone instead of boulders, and these vary from ten to eighteen feet in length and are of proportionate width and thickness. At certain points large foundations project from the main wall, in at least one or two cases for sixty feet. These are evidently the substructures of strong towers. It is in these foundations that the largest stones appear. The most perfect section of this ancient wall is at present on the east side of the mound, and extends unbroken for over three hundred feet. On the mound I have noticed two very deep wells, one of which is dry, and is about fifty feet deep, while the other, which I saw, has a great deal of water in it. At the foot of the mound, on the south-east corner, is another well, now the one chiefly used, I judge, by the multitude of people that come here for water. It has an arch which is built into the hill-side over its mouth, which is reached, after the arch is entered, by a flight of a dozen steps. The well itself is very deep. There is said (by the natives) to be an inscription here, but I did not find it.

At night, when the flocks came from the fields to be watered, the scene about this well was lively and exciting.

Tabor, Nazareth with its new English school building, Safed, Hermon, the Hauran plain and mountains, Salchad castle, and many other prominent points in the country, are in full view from our present camp. I have taken angles as follows: Jebel esh Sheikh, 6°; Salchad castle, 100°; Khanasari, 139½°; Tabor, 294½°.

In the course of some excavations made here for building purposes, articles of pottery, and even glassware, have been dug up, and of the former I secured a single piece. It has one handle and was designed to be stuck into the ground or suspended, doubtless for cooling wine or milk. Its diameter is three and a half inches, and its height is fifteen inches. The width of the mouth clear is one inch.



Jar from Irbid. [One-third size.]

There are at present some soldiers living here in tents. This is their head-quarters when in this region, except when they are in their castle at Remtheh, not far distant.

With our guide who had come from 'Ain Jenneh, and who could read and write, besides being a very intelligent man, together with the help of a

native, I collected the names of eighteen places about Irbid, and had them written down according to the spelling of these men, assisted, of course, by my companions, Messrs. Thomson and Van Dyck. We hear also of inscriptions and carved stones in many directions, but we cannot now visit them.

I questioned these men about roads, and if there were any remains of ancient roads. The substance of their testimony is to the effect that there is such a road from Um Keis to Beit er Ras, which goes thence to the Hauran. Then, Arab fashion, they testify that this is on arches, and is for water; that Pharaoh brought water by this road. I suppose that these men were confounding two things. Both a road and an aqueduct existed here in former times; a road led from Gadara to the east, as they testify; also an aqueduct started from near Dilli, north of Sheikh Miskîn, and ran far to the south, in order to pass around the head, or heads, of Wady Menadireh, and ran thence to the west as far as Gadara. This can easily be traced, and the elevated portion, supported by great arches, which conducted it across Wady Zeidi at Dra'a, is still standing.

As to the ancient name of this place, it was probably Arbela. West of the Sea of Galilee is a ruin called Irbid, which in former times bore the name of Arbela, and this Irbid east of the Jordan no doubt had a similar name.

CAMP AT EL HAMMA, OR HOT SPRINGS OF GADARA,
Tuesday, April 25, 1876.

On our way hither we stayed two hours at Beit er Ras,—"house of the head,"—and which, no doubt, corresponds to Capitolias of the Roman period. It has been a place of importance, both in respect to size and

to the superior character of the ruins. It must also have been a centre of wealth and influence. It occupies the slopes and summits of two or three low hills, and extends far to the east on the line of the Roman road, which is still quite perfect. The public buildings were numerous and imposing, but are now mere piles of ruins. Great arches exist here, also columns, Corinthian and Ionic capitals, a vast amount of carved ornamental work, and large, fine eagles still perfect, whose wings spread three feet. There are also some inscriptions among the ruins. The road leading east was lined with columns, and the building material was chiefly basalt rock. Evidently a great deal of the old city is underground, for twelve fine arches in succession could be traced, which are below the surface, and, indeed, people live in these underground apartments. There is underground an extensive ruin, which may have been the basement story of a large edifice. All the people speak of an ancient road coming from Um Keis, running past several villages, touching Beit er Ras, and running thence to the east. They speak also of "written stones" in all directions, but I have seen only three or four. One is a Nabathean inscription on a basalt block two feet long and twelve inches wide, the inscription running lengthwise on the stone. I did not copy this, because I devoted my time to searching for Greek inscriptions. One of the latter which I found is on a stone with a singular face, from the fact that a portion of it has been hewn off, carrying away a part of the raised work upon it. It appeared to be a lintel, and is supported now at each end by stones.

The inscription is as follows: *ετους κατακτισιν της πολεως κε Λουκιος Ουαλεριος Ουαλης εαυτω εποιησεν.* ("In the twenty-fifth year of the founding of the city, Lucius Valerius Vale[n]s made [this monument] to himself.")

This place has a special interest, because it was one of the cities which belonged to the Decapolis.

Under this designation were included Scythopolis, which was the only one of the number situated on the west of the Jordan, and which Josephus says was the largest city of the Decapolis ("Wars," iii., 9, 7); Hippos, which we regard as identical with Fîk; Gadara, the modern Um Keis; Pella, the same as Tubakat Fah'l; Philadelphia, which is identical with Rabbath Ammon; Gerasa, the modern Gerash; Dion; Canatha, which we consider to be the same as Kunawat; Damascus; Raphana. The list varied slightly with different writers. Thus, Ptolemy makes Capitolias one of the number.

A little less than one hour south of Irbid, in the midst of a fertile tract, well supplied with water, is a large double village with ruins, called Eidûn, ايدون, by Eli Smith, and ادون, by Burckhardt. This, we are confident, should be regarded as the "Dion" or "Dium" of the Decapolis. The name is essentially the same, for the prefixing an initial *a* (ا) sound is very common among the Arabs.

Raphana is mentioned by Pliny (Nat. Hist., v., 16), with Damascus and Philadelphia, as "lying back towards Arabia." This ought to afford a clue to its location, although its site is not yet identified.

Beit er Ras is one hour north of Irbid, and the country is generally level, broken somewhat into limestone hills towards Um Keis. These hills, in some cases, are sharp, and the sides bare rock, in which we saw many ancient quarries. We were three hours and thirty-five minutes in reaching Um Keis from Beit er Ras, but our pace was rapid, that is, we came at a fast walk. One hour and thirty-five minutes east of Um Keis we passed the ruins

of what appeared to be a Roman tower, such as I have often seen in the Hauran, on the line of Roman roads. To refer to only a few instances, there is one or more in the Zerka valley on the Roman road leading east from Amman, and others are on the Roman road leading north from Amman, or between that place and Yajûz or Gadda.

We spent the afternoon among the ruins of Um Keis, and came here at night. The day has been hot, the thermometer showing 56° at 7 A. M. at Irbid, and 96° at Um Keis at 5 P. M., and 80° in our camp at 8 P. M. I could not conveniently note it at mid-day. We have had a delightful bath in the hot springs here, in that one whose temperature is 103°. It is more difficult going about at El Hamma than when we were here before, because the thistles which were then pliable are now strong and even ripe, and their thorns are cruel. I shot one beautiful Smyrna kingfisher, and my companions secured some other birds.

Camp at Khan Minieh, Thursday, April 27, 1876.

We came here Wednesday (yesterday), being on the road six hours and twenty minutes from El Hamma. The weather is very warm, and the thermometer showed yesterday, at El Hamma, 70° at 7 A. M.; at Tiberias, 93° at 1 P. M.; at Khan Minieh, 96° at 4 P. M., and 80° at 7.30 P. M. At 4 P. M. it was 130° in the sun, and how much hotter I do not know, for that is as high as my thermometer is designed to indicate. We have just passed through a trying sirocco; during such heated terms I think that the weather is the most exhausting of any that I experience in the country. It is then impossible for me to sleep, or to work with any energy.

We crossed the Jordan at the point where it issues from

the lake, and had no difficulty in doing so. By the opposite bank, a Catholic priest and four men with him were taking a bath in the sacred river. The baths south of Tiberias are now thronged with natives and Jews, and also a number of travellers. Tents are pitched, simply the roof part of them, and people are sheltering themselves under these from the terrible heat of the sun. Between the baths and the city were six small tents, belonging, we learned, to some Austrian travellers. With travellers, natives, tents, and persons bathing, the shore was quite lively compared with some other occasions when I have been over the ground and not met a person or an animal and seen no sign of life.

I visited again 'Ain Mudawareh, or the round fountain, on the plain of Gennesaret, and am certain that only a small portion of the plain could ever have been irrigated from it. It lies too low by fifty or sixty feet, and there are no means of raising the water to such a height. Also, the volume of water is not sufficient for this purpose. In the Rubadîyeh stream, however, there is a copious supply of water, and it is at such a height that it could easily be carried by canals to all parts of the plain. A crowd of forty or fifty persons, including many women and children, passed the "round fountain" while I was there. It was a wedding procession, and they were carrying guns, clubs, and flags, and playing on some musical instruments.

At the foot of the mountains, coming from El Hamma, I stopped and examined the ruins of Duweir, which was built of basalt rock, and some of whose foundation stones are large. On the south side of the mountain there has been a later village built of the old materials, which now is also in ruins. As to Kerak, the ancient Tarichea, I am more and more impressed with the natural strength of

the place, *i. e.*, for a castle not situated on some rocky peak or bluff. There must have been a natural mound here, or else there is a mass of ruins buried beneath the soil.

Yesterday, while at work, I heard horses' feet in the old water trench around the bluff at this place, which now serves for a road, and, on looking up, I saw two men approaching, and one of them remarked: "These cannot be our tents, for there is the American flag." In a moment or two they had reached us, and I was surprised to find that one of them was Rev. Isaac Pierson, of the North China Mission of the American Board. I had heard from friends in America that he was to leave China and to come home by way of India and Egypt; he intended, if possible, to stop in Palestine, and it was hoped that I should meet him. Of course there was not one chance in a thousand of my doing so, even if he should visit the Holy Land, but here he confronted me at the very door of my own tent, on the plain of Gennesaret. His travelling companion was a Mr. Robertson, from Glasgow, Scotland. They are staying in Tiberias. I promised to take them about this region to-day, and accordingly they met me this morning, and we have been over the plain and the points of interest about it pretty thoroughly. I was able also to point out to them the ruins of Gadara, Gamala, Kersa, Fîk, also the important wadies, and other facts connected with the eastern shore of the lake. They left me about sunset, and Mr. Pierson took letters and messages to my friends in America.

At Khan Minieh is a swell in the plain, in which peasants are digging, and, at a depth of four to six feet, they struck a finely built wall, which they followed to a depth of twelve feet. I do not know that they reached the bottom. They traced this wall until it turned an angle, and for some distance after that. About

one mile south of this place is another low mound—a mere swell on the surface of the plain—over which a person might ride without noticing that it was not a part of the common field. Here, also, I found signs of a buried town. About this section of the lake we have Tell Hûm, Kherazeh, a little to the north of the shore on a hill; 'Ain Tabigha, Khan Minieh, including the place where I have mentioned that workmen were digging; the tell one mile south of this, Mejdel, and Abu Shusheh,—in all, seven places where towns have existed at some time. In the New Testament, we have but four places mentioned as existing along this part of the coast, namely, Bethsaida, Chorazin, Capernaum, and Magdala. If the time and necessary means were at my disposal, I would like to excavate these two low mounds. Both are near the shore, and from both I believe facts would be developed throwing much light on the topographical questions relating to this vicinity.

It has been very hot to-day, and it will not be healthy for us to remain longer camped by this marsh in the midst of this rank vegetation. The thermometer showed 75° at 7.30 A. M., 92° at 1 P. M., and 75° at 8 P. M.

CHAPTER XXIII.

Return.

Tell Hûm. The Upper Jordan. Terrible road. Basalt chasm. Fording the river. Getting wet. Fine birds. Jisr Benat Y'akûb. Huleh Lake. Fine shore and plain. Tells with ruins. 'Ain Mallaha. Frightful thundercloud. Neby Husha, or Joshua. Metaweleh and their customs. Kedes. Double sarcophagi. View of the Huleh basin. 'Ain S'bur. Graveyard and fountain. Richness of Upper Galilee. Shukîf castle. Nabatîyeh. View of the Mediterranean. Telegraph poles appear like friends. Approaching home. Dogs and horses excited. Letters. Papers lost. Report to Advisory Committee.

Camp at 'Ain Mallaha, Monday, May 1, 1876.

OUR route here from Khan Minieh was along the shore of the lake past Tell Hûm to the mouth of the Upper Jordan, and then up the west bank of the river to Jisr Benat Y'akûb and on the shore of the Huleh Lake. The west bank of the Jordan, including all the hill-slope for some miles north of Tell Hûm and the lake, is very rugged and almost impassable. The basalt boulders touch each other, and it was only with great difficulty and danger that we made our way over them. It was still worse for our loaded animals, which had a terrible time. This particular region has seldom, if ever, been visited, and I was desirous

of determining the question whether any ruins or remains of a road existed there. The Jordan, from a point a short distance south of Jisr Benat Y'akûb to the Sea of Galilee, is a wild, rapid torrent, the water everywhere beating itself into foam as it dashes over the boulders of which the bed of the stream is composed.

Beyond Tell Hûm, and not far from the mouth of the Jordan, we rested some time under the shade of a group of large sidr-trees which stood over a tomb. It was too hot to attempt to do much work. We, however, forded the river where it enters the lake, and examined the ruins on the east side. We camped about five miles north of the mouth of the river, after the worst of the boulder fields just referred to were passed. Between Tell Hûm and the mouth of the river, we found men harvesting wheat, which seems early, according to our American notions of the seasons. In spite of the terrible heat we accomplished something, and were also successful in getting half a dozen valuable birds for our collection, besides ten doves for our table.

In recrossing the river we missed the best path, and my saddle-bags were filled with water, and my clothing became wet; but under such a sun as we experienced, a wetting was not the worst calamity that could have happened. For all the lower portion of the Upper Jordan the river has been sunk, or it has worn its way down through a bed of basalt.

Our camp was two hours below Jisr Benat Y'akûb. The old castle and khan at this bridge are now in ruins, but the place was thronged with mules, camels, merchants, and soldiers, as this is on a great thoroughfare to Damascus. In thirty minutes from the bridge we reached the point where the river leaves the Huleh Lake. North, or above the bridge, the ground is level and free from stone, which was a relief to us after our experience farther south. From the point of the river's exit, along towards our present camp,

for a distance of four or five miles, the shore of the lake is a level, pebbly beach, on which it is a pleasure to walk or ride. Before leaving the Jordan a beautiful egret or heron *(Buphus russatus)* lit in the reeds on the opposite side, and I fired a double-shot at it without expecting to get the bird, as the distance was great. To my surprise, the bird fell. One of us had to swim the river for it, and the lot fell on Mr. Van Dyck, who brought the bird over safely without wetting its beautiful plumage. The only shot-mark that we found on it was of one that had passed through the brain. We also shot a string of snipe, besides some other birds. The great plain south of us, and south of the lake, is covered with luxuriant wheat fields. Our camp is by a copious fountain, which forms a large stream as soon as it leaves the hills. A young gentleman from Auburn, New York, pitched his tent near us to-night. He has been studying medicine for two years in Vienna, and is travelling through this country alone, with the exception of his dragoman and cook. The thermometer showed 62° at 7.30 A. M., at our camping-place near the Jordan; at our place of lunch, 83°, and it was 72° at our camp here at 7.30 P. M.

Saturday night we had a fine shower, consequently the ground yesterday was very heavy, and in the afternoon the weather was remarkably cool, considering what severe heat we have recently experienced. Sunday I was thankful that we had no duties, and that we could enjoy a needed rest, for this work and exposure is beginning to tell on us all. To-day the thermometer showed 62° at 7 A. M., 79° at 1 P. M., and 66° at 7 P. M. A terrible black thundercloud passed to the south of us; its aspect was frightful. Although we did not get its force, the atmosphere has been cooled by it, and the day in consequence has been more comfortable.

We have made pretty thorough work examining the tells on this plain, and the different points of interest in this immediate region. The tell below our camp, where the village of 'Ain Mallaha is situated, on the south side of the stream, is in part artificial. On its south side is a wall composed of two or three tiers of great boulders, similar to those at Irbid and elsewhere. The other mounds along the shore of the lake show in like manner evidences of being artificial.

Near one of these mounds a person had just died, and there was a great wailing, especially by the women. No men appeared to be about, but I suppose the funeral will take place as soon as they return from their work. That this is an unhealthy region there can be no doubt, although this death could not be referred to as a proof of the fact.

Camp at Tell S'bur, Tuesday, May 2, 1876.

To-day we have been over the Huleh plain, visited Kedes, on the plateau above it to the south-west, and are camped among some Arabs, by a fountain, and near a mound on which are Roman ruins and a fine view over the plain and lake below. On our way to Kedes we passed the *mizar* (praying-place) of Neby Husha (Joshua), where a ceremony of some kind was taking place. The people to whom I understood the *mizar* belonged are the Metaweleh, who consider that they are polluted by the touch of Christians. Even a vessel from which a Christian has drunk, and anything from which he may have eaten, or even handled while eating, they never use again, but destroy at once. Knowing these facts, we did not even ask them for a drink of water, for we did not wish to occasion them any loss of property on our account. They would have given

us the water, but would have broken the bottle immediately afterwards. As Moabites and explorers, I am aware that we are none too clean, but it is not on this ground that these people base their scruples. They would sooner come in contact with the smallpox or with the dreaded cholera than with a Christian.

From the brow of the mountain, a little beyond this *mizar* or *wely*, we could look over the entire plain on which Kedes stands. It is rich, highly cultivated, and has fine olive-groves upon it. It is about three miles long, one and one-half miles wide, and the ruin of the town is on the south side of it. When we were here the last time it was in the midst of a blinding, freezing storm of rain and sleet, from which we did not find shelter till midnight. In our rough experience that was a day long to be remembered. Among the ruins the double sarcophagi are noticeable, but the object of their being constructed in this manner I hardly know. The situation of this town is excellent, and the ruins attest its former beauty and wealth. A small portion only of the Huleh basin can be seen, while the Sea of Galilee is entirely out of sight. We could not see it, and upon inquiry we learned that it is not visible from these ruins.

From the brow of the hill which overlooks the Huleh basin we counted as many as a dozen villages, most of them mere reed villages and movable. At the extreme north end some white tents were visible, and when we reached our camp we learned that they belonged to soldiers from Sidon, who had come here to pasture their horses. This fact brings to my mind an event of thirty-two centuries ago, when the Sidonians came here to settle, as it appears, and whose city was subsequently captured by the Danites (Josh. xix., 17; Judges xviii., 28, 29). While looking over the plain I counted nearly forty single teams

ploughing. These, with the soldiers and their tents, and the reed villages, give the plain an animated appearance.

Here, among these Arabs, I feel that we are with our friends again. They call to see us, and talk about our journey in the Belka, and, of course, examine everything about our tent, whether we allow them or not.

At the fountain near us, or 'Ain S'bur, is a large willow-tree, eighteen inches in diameter. Above the fountain, and not twenty feet from it, is a graveyard. Of course the fountain, from which we obtained our drinking-water, affords to this graveyard excellent drainage.

This tell has a good many ruins upon it, columns, squared stones, some limestone, but chiefly basalt, a few old presses and a good many fine foundations. The outlook over the plain is good, Banias, Tell el Kadi, and other points being in plain sight, while to the west and north the hills are not so near as to obstruct the view. I do not know to what ancient name S'bur corresponds, if to any. I think that some editions of the Jerusalem Talmud mention a Sobar in Shibiith, vi., 2, *Gemara.*

BEIRÛT, Saturday, May 6, 1876.

We arrived here yesterday after an absence of eighty-one days, during which time we have worked faithfully, and some of the time overworked, becoming, in consequence, pretty well exhausted. We left S'bur on Wednesday and camped that night in Nabatîyeh. The heat was much more oppressive than would seem to be indicated by the thermometer, which showed 62° at 7 A. M. and 70° at Nabatîyeh at 7 P. M. We passed, soon after starting, a fountain and ruin called respectively 'Ain and Khurbet el Ruwaihîneh. The fountain is a copious one.

and makes the valley below it green, along which poplar-trees are growing in abundance. Soon after that, we passed Abîl, on our right. The mound, which looks artificial, would always be a desirable site for a town, and there is no doubt it has been occupied from the earliest history of the country. It would be in the track of an army coming from Damascus, past Banias, on its way to Sidon and the sea-coast. We enjoyed our ride over the beautiful Merj 'Ayûn, which has rich fields and picturesque villages. On our right, and above us, was the white head of Mount Hermon, while far to the north were the summits of the Lebanon Mountains, also covered with snow. The castle of Shukîf, when looked at from the east or south, is a most imposing object, the wall of mountain above which it is perched being on that side one thousand five hundred feet in almost perpendicular height. This region was the northern portion of Upper Galilee. It would fully sustain the reputation of that province for fertility, and could, in Solomon's time, have yielded rich harvests of wheat for the merchants and shippers of Tyre and Sidon. We devoted considerable time to the examination of Shukîf castle, and then went on, over a good road, to Nabatîyeh. This is a Metaweleh village, and the children that came around our tent in large groups were bright and good-looking. At this place we secured some orioles, which are very rare birds, and several other new and valuable ones, for our collection. Among them are two land-rails.

We reached Sidon in five hours and ten minutes from Nabatîyeh. Our camp was near the old tombs before mentioned as being fifteen or more feet underground, and which we went down into to examine. When opened, some of them are found to contain valuable relics, while others contain nothing.

As we reached the brow of the hill, coming from Nabatîyeh, from which the Mediterranean could be seen, it was inspiring to look out again over its broad expanse, lying, as it did that day, in unspeakable calmness and beauty. The light breeze from the sea was invigorating, and I felt that I was meeting an old friend. As we descended the hills to the plain, we passed the telegraph line along the coast, and I stopped and put my hand on one of the poles, to assure myself that I was again in contact with civilization.

We were six hours and forty-five minutes in reaching Beirût from Sidon. For the last two or three hours of our journey our horses and dogs got the hint in some way that they were nearing home, and their manifestations of joy were very marked. It was, in fact, difficult to restrain our animals from overdoing, in their excitement at arriving again at places and scenes with which they were familiar.

On reaching Beirût I found a quantity of letters from friends, but my three months' accumulation of papers had gone the way of all the earth. This I regretted, as some of them belonged to files and to me were valuable. My friend, in whose charge they were, being a little deaf, understood me to say: "You need not *save* my papers," when I really said: "You need not *send* my papers," meaning to Jerusalem, with any letters which he might forward, and hence the mistake arose.

The contrast between life in Beirût and what I see about me, and Bedawin life, with its camels, sheep, goats, horses, and black tents, is so great that I feel as though I were in a new world. I have received many calls from friends, besides others from gentlemen belonging to different parties of travellers, and among these, General S. W. Crawford, of the United States Army, has taken a

deep interest in my work, and I have called with him to see the Rev. Dr. Thomson. I have prepared a preliminary report to the Advisory Committee of the Palestine Exploration Society, of which Dr. Thomson is chairman, and handed it to him, while my companion has settled with our muleteers and servants, and the camp-life part of this expedition is ended.

COPY OF THE PRELIMINARY REPORT JUST REFERRED TO.

BEIRÛT, May 6, 1876.

To REV. WILLIAM M. THOMSON, D. D.,
Chairman of the Advisory Committee of the
Palestine Exploration Society.

Dear Sir: I am happy to inform you that the expedition which you sent out under my care on the fifteenth of February last, to the East Jordan valley, the Gilead region, the Dead Sea, and Moab, returned to this city yesterday afternoon, May fifth. We have sometimes been exposed to storms, and often to terrible heat, especially in the Huleh marshes and in the Lower Jordan valley, but neither ourselves nor our men have lost a day by sickness. During the eighty-one days of our absence we have been almost constantly associated with Arabs belonging to the various Bedawin tribes east of the Jordan, and they have uniformly and without exception treated us in the kindest manner. We have paid special attention to the archæology, botany, geology, and natural history of the region visited, and angles have been taken from all the important points: the ruins of Kersa or Gersa, the ancient Gergesa (Matt. viii., 28), on the shore of the lake at the mouth of Wady Semakh, nearly opposite the city of Tiberias, and near which is undoubtedly the scene of the demoniac and the herd of swine, have been thoroughly examined, together with the entire shore and hills east of the Sea of Galilee. Careful search has also been made for the sites of Jabesh Gilead and Mahanaim, and it is believed that data have been found which, when worked out, will throw important light on the route pursued by Jacob in his journey from the country of Laban to the land of Canaan. Among many other ruins, those of Gadara the city of tombs, and of Pella, whither the Christians fled at the time of the destruction of Jerusalem, have been specially examined. A good deal of time has been devoted to the plain of Shittim, or the region at the north-east corner of the Dead Sea, and we hope that the results of our researches there will clear up many points in connection with the geography of

some portions of the thirteenth chapter of Joshua and the thirty-second chapter of Numbers. Every fountain, stream, and ruin, and almost every wady, in the valley and hills immediately east of the Jordan, from the north end of the Sea of Galilee to the Dead Sea, has been visited, and a large amount of material collected, which may be of service in many ways, besides being of special importance to Biblical science. As we cannot here enter into details, it may be said, in a word, that it is impossible to exaggerate the importance of the work undertaken by the Society in this section of Palestine, which is so rich in ruins, as well as in many other particulars that are of great interest to Biblical scholars. I hope the members of the Committee will find time as soon as possible to call at our rooms, and examine our collection of birds. I also take pleasure in saying that the relations between myself and my companion and assistant, Mr. Henry L. Van Dyck, have been exceedingly amicable. His tact in getting along with the Arabs is quite remarkable, and our fine collection of birds is due in a great measure to his care and skill.

Very respectfully,

SELAH MERRILL,

Archæologist of the American Palestine Exploration Society.

CHAPTER XXIV.

On the March.

Companions. Merchant caravans. Feasible route for a railroad. Arab dog. Abîl. Park-like scenery. Ploughmen. Cyclopean blocks. 'Ain Balata. Successful hunt. Great plain. Defeat of Jabin. Botany. Water-fowl. Khan Jubb Yûsef. Poor water. Wild flowers. Gennesaret. The beautiful lake. Hermon's dome. Sending letters. Our old horsemen. Jews at Tiberias. Old city, wall, and citadel revisited. Great heat. Goats on the rocks and cliffs. Haj 'Ali and story-telling.

In Camp at Tiberias, March 11, 1877.

WE reached our old camping-ground south of the city at 5.40 P. M., yesterday, having left Beirût on Wednesday, March 7, and coming by way of Sidon, Shukîf, Merj 'Ayûn, 'Ain Mallaha, Jisr Benat Y'akûb, and Khan Minieh. My assistant and companion is Mr. Henry Van Dyck. We have with us two young English gentlemen, Messrs. Ashworth and Christian, both residents of Beirût, who have had a great desire to see something of the country east of the Jordan, and to get some glimpses of Arab life in the desert.

The Phœnician coast, along which we passed, is narrow and rough, with fertile fields covered now with grain,

having low, picturesque mountains in the background, beyond which snow-capped summits rise in grandeur.

We called, in Sidon, on the Rev. Dr. Eddy and family. He says there are no Frank families or people in Sidon, and no one with whom he can communicate in English. He, assisted by his wife and daughter, is very busy in his noble work.

Between Sidon and Shukîf we passed several trains of merchants. They evidently prefer to travel in companies and small caravans, and all go armed. This may be necessary at all times, but it is particularly so now, in the unsettled state of the country.

Nabatiyeh, five hours and ten minutes from Sidon, is a large, flourishing village, and fairs are held there every week, when people from the neighboring towns, merchants from the remote cities, and Arabs from the desert, meet together to trade.

At Shukîf there are very large stones with the bevel and full rough surface like the large stones in the Banias castle and the castle at Bozrah, and like what in Jerusalem is called Herodian work. In the upper portions of the walls the Moslem work is evident by its poor quality and the small size of the stones—unmistakable signs of the period to which it belongs.

Shukîf we make two thousand five hundred feet above the sea level, and our camp at Jisr el Khardeli, on the Litany, one thousand five hundred feet above it.

The rise from Sidon to the plateau which stretches between the coast and the Litany could easily be overcome by a railroad, and the plateau itself would offer no very great obstacle to such a work. The most difficult part would be the crossing of the Litany. If a considerable detour were made to the north, the stream and valley could easily be crossed, and the road would wind back southward

towards Merj 'Ayûn, and thence to Damascus the ground would be comparatively easy. This has always been the most feasible route from Sidon and that vicinity to Damascus, because the hills are less difficult than by any northern route, and besides, it is free from snow in winter. These lines of old castles, namely, Banias and Shukîf to Sidon, and Banias, Hunîn, and Tibnîn to Tyre, indicate the existence of a thoroughfare here in the earliest times.

An Arab dog joined us at Sidon, a large, strong, dignified animal, with a pleasant face. He does not understand English. We have to address him in Arabic. The name we have chosen for him is "Fox," from his resemblance to that animal in every respect except size.

The great mound at Abîl is of singular appearance, has an artificial look, and ought to be excavated.

The broad, open fields of Merj 'Ayûn, carpeted with green and dotted with old trees, attracted the attention of our friends, who thought this region would make a fine English park. After passing 'Ain S'bur, our camping-place last year, we were obliged to keep close to the hills to avoid being mired in the soft plain.

The great Huleh basin is always beautiful, from whatever point it is seen. The gently sloping plain, the vast marsh, the acres of reeds and papyrus, the openings where the water appears like sheets of silver, and the lake itself, make a combination of beauty rarely found. Here are many square miles perfectly free from stone, and inviting to the husbandman. Here a dexterous ploughman could turn a premium furrow, and the owner of the soil can, at every sowing-time, look forward to bountiful crops. Many cattle were feeding on the plain, and in one section I counted twenty, and in another thirty, single teams ploughing. There were one pair of cattle and one man to a plough.

The cattle were small and the implements poor. The men were ragged, and their feet and legs were bare.

'Ain Balata, on the west side of the Huleh marsh, has been an important point from remote antiquity, if any proof can be deduced from the stonework about it, which consists of great cyclopean blocks, such as are found only in a very few places in the country.

There are many villages on the plain about the Huleh lake and marsh, made mostly of reeds, with which fire would make speedy havoc if once it should break out among them. These houses are temporary affairs, and take the place of a cloth tent. They cost little, and new ones can readily be built when a change of location is desired.

I always found at Mallaha a fine camping-ground, although by some it is regarded as unhealthy. This I do not pretend to dispute. The abundance of fresh water in the great fountain, and the broad, deep stream which flows thence to the lake, are attractions of which but few places can boast.

We divided ourselves into two parties, one going down one side of the stream and the other party on the opposite side, and in that way secured a bag of quails, snipe, ducks, plover, also one jackdaw, one starling, one shrike, and one kingfisher.

On our way from 'Ain Mallaha to Jisr Benat Y'akûb, we reëxamined the mounds on the southern shore of the lake, on some of which are ruins showing that they have been occupied by towns. In one, near the point where the stream from 'Ain Mallaha enters the lake, are some cyclopean stones similar to those seen at 'Ain Balata. Between the lake and the bridge, Benat Y'akûb, there is a large mound which has more ruins upon it than any of the others. This valley was inhabited in Joshua's time, and somewhere

in this vicinity, perhaps on this very plain, was the scene of a great battle, in which Jabin, king of Hazor, and the allied armies were defeated (Josh. xi.). In the case of a plain like this, one may be certain that the mounds have been the sites of cities from the remotest times. If treasures and relics of antiquity are beneath the soil at any points, they are in these mounds.

The marshes of Lake Huleh contain not only water-fowl in vast multitudes, but also flowers, among which a botanist could spend weeks in reaping a rich harvest. Whole sections of the lake itself would often be beaten into foam by the rushing and splashing of the water-fowl in it struggling to gain their wings whenever we happened to come upon them suddenly.

Between the bridge and Khan Minieh, much of the ground for the last part of the way is rocky, and from one ridge we could see Huleh to the north and the Sea of Galilee in the south. The water at Khan Jubb Yûsef is poor, and the less of it one drinks the better, unless it is first boiled and afterwards allowed to cool.

The Gennesaret plain is charming at the present time. The wild mustard is, in some places, as high as my horse's back, and elsewhere, especially on the slopes about the plain, are fields of red and white anemones and many other flowers. Some of these white anemones are as large as a saucer. Up to this point there are as yet no leaves on the trees, but the buds were large on the butm-trees near Lake Huleh.

One who has always lived in the Lebanon Mountains, in the coast towns, or in the great cities such as Damascus and Jerusalem, cannot realize the wealth of natural beauty of which Palestine is possessed. Even this oppressed and poverty-stricken country has fertile fields and broad plains, rich soil free from stones, beautiful groves, and

far-reaching landscapes, such as would be praised if found even in the fairest lands of the globe. This Sea of Galilee is more like a work of art than like a natural formation. Its beauty is developed by study, like that of Niagara, or like that of the lakes of Switzerland or Scotland. The silent hills about it clad now with verdure, the shadows moving over its surface, the numerous flocks on plain and mountain-side, the water-fowl sporting in bay and inlet, men and animals loitering on the shore, here and there in the fields a ploughman or a shepherd, and, most inspiring of all, Hermon's dome in the north, overlooking the whole, form elements sufficient to enrich any landscape; but in this case we have sacred associations which throw a special charm over the whole.

Last night we had an opportunity to send letters to Nazareth, of which we eagerly availed ourselves. They will go thence to the Consul at Haifa, and after a while reach civilization.

Our old horsemen, Mohammed and Bachîre, called to-day, as did Haj 'Ali, one of our hunters of last year.

While at the hot baths I met a Jew from Moldavia, who was very intelligent. We tried three or four languages before we struck one in which we could communicate. Later in the day he came to my tent and staid a long time. He had some Hebrew books, and these we read together. He thought there were from six hundred to one thousand Jews in Tiberias. Many were poor and feeble; but in the country where they lived they had heard of the famous baths of Tiberias, and some had made a great effort to come to this place, hoping to be benefited by them. Many, he said, received great benefit from the water and the hot climate. He gave me a long account of the famous Jewish rabbis who had been buried near this city.

To-morrow I expect a very busy day, in making prepara-

tions for our journey and work east of the Jordan. I hope, among other places, to visit Nawa. The country is disturbed. People everywhere hate the government. Government agents, if they go alone, go at the risk of their lives, and the inhabitants of Nawa itself are said to be peculiarly unfriendly at the present time.

After our preparations were complete at Tiberias I went over the ruins of the old city again, and also followed up the zigzag wall on the south side, where it leads to the old castle on the summit of the hill. From this ancient citadel there is a fine view of Safed, Gamala, Gadara, all the lake, and modern Tiberias itself, one thousand feet below. The day was very hot, and I was more affected by the heat than I remember to have been on any former occasion since I came to Syria. I tried the kefiyeh, which the natives consider a certain preventive of sunstroke, and it came near killing me. When I reached camp I was completely prostrated. At sunset, however, the air was cool, and I was chilly, even with an overcoat on.

A flock of about one thousand goats have passed our tent every night and morning, while we have been at Tiberias, and among them were a large number of lame goats. I have never before noticed so many lame ones. These animals love to climb the rocks, apparently from mere curiosity or adventure, and sometimes get a fall. I wonder that many are not killed, because they seem to go about the cliffs in such a reckless manner.

Haj 'Ali called again, and fell into his old habit of story-telling. This time the subject was his pilgrimage to Mecca, which he had made some years ago, and I learned from him many facts that were both interesting and valuable.

CHAPTER XXV.

GOLAN AND ASHTEROTH KARNAIM.

The Jordan high. Difficulty in crossing. Poor Jew. Moslem curses. Desperate measures of the government. Arab dog escapes the "tax." Tulûl eth Th'aalib. Khan el 'Akabah. Wady Fîk. Olive-groves. Fertile plains. An oppressive government ruining the country. Wady 'Allan. Ancient bridges. Fine dolmens. Palace of Tamerlane. Unfriendly reception. Suspicions of the fez. Itineraries. Tell 'Ashtără. Site of Golan. Site of Ashteroth Karnaim. Interesting mound. Abundance of water. Cyclopean walls.

CAMP AT NAWA, Thursday, March 15, 1877.

THE Jordan is high at this season, and we crossed at the exit of the river from the lake by means of a temporary raft. The stream could not now be forded either at this point or below, where formerly we had crossed with ease. This raft is owned by some parties in Tiberias; and, as a few piastres are at stake, the government has placed here an officer to watch the movements of the ferry-boat, and keep an exact account of the number of men and loaded animals that are taken across. This man happened to be a Jew from Tiberias, and the Moslems did not cease to curse the poor fellow to his face as freely as behind his back. It seemed to me that, if

they meant half they said, he must be in danger of his life; but I presume he had heard such talk before. It would be impossible to accomplish a crossing at such a place without the owners of the boat wrangling about the price. The usual scene was gone through with on this occasion. We had learned the regular price before leaving Tiberias, and this was offered, with a considerable advance in the way of presents. Our money was refused, of course, to be accepted after a great deal of talk, when they found that we would pay no more. During the conversation, the innocent Jew dropped a remark about the regular tariff being so much, and, as this appeared to the boatmen to be taking our part, they turned upon him like maddened wild beasts upon their prey. The only thing that surprised me was the composure of this man. He did not appear to be alarmed, and it is probable that those who were cursing him would not dare to molest him. The fact that the government must tax such an insignificant industry as the ferry business of these poor men, is significant of the desperate measures to which it is forced to resort in order to raise a little money.

Our Arab dog "Fox" swam the river, and so avoided the government tax. The rest of the expedition had to pay. We considered it safest to unload our animals, which was accordingly done, and our baggage taken across in four loads, the animals swimming beside the raft, to be reloaded on the opposite bank. The current was strong and rapid, and some of the animals broke loose, and, amid the splashing of the horses and the shouting of the boatmen and muleteers, the scene was quite exciting. My own horse broke loose repeatedly. He was determined that he would not cross the stream either by boat or by swimming. He was perfectly con-

tented where he was. Altogether, notwithstanding the hard words of the boatmen and muleteers, and the curses heaped upon the poor Jew, we had also, that morning, considerable fun. In two hours all were across; we had reloaded, and were on our way.

In fifty minutes we had crossed the plain, leaving Ed Duweir and the road to El Hamma on our right, Tulûl eth Th'aalib ("hills of the foxes") a little to our left, and in one hour and fifteen minutes from the crossing, we were at Khan el 'Akabah, which, in the twelfth century, appears to have been mentioned by Edrisi (p. 8). We followed up the line of the ancient road leading from Bethshean to Damascus. Traces of the pavement of this road appear here and there, and the route is a very feasible one for a public thoroughfare from the eastern plateau to the Jordan valley. The khan just referred to was formerly a good one, well built, and commodious. Our English friends desired to visit El Hamma, and went that way with one of our horsemen. In the Jordan valley the atmosphere was hot, but was cooler as we ascended the mountain. On the top, or brow, of the hill at Khan 'Akabah the basalt rock appears, and the great plain — broad, level, rich, and beautiful — which stretches away to Fîk and beyond, is composed of dark red earth, the decomposition of lava rock and ashes.

From Fîk one can look down upon the Lake of Tiberias and see a large portion of the western shore. Beyond the lake, Tabor, Hattîn, Safed, and many of the other hills in that part of Western Palestine, are in full view. Along Wady Fîk, west of the city, are some fine olive-groves. The wady pushes up into the city itself, and ends abruptly in a perpendicular wall. Its sides along that portion which is within the city are also vertical, and the chasm is several hundred feet across. In the bottom

of the wady, and at the extreme upper end, there is a fine fountain. The city was built around the head of this wady and on both sides of it, and in former times must have been a place of great extent. About it were wide and fertile plains, while in the north the people looked up to Hermon, and in the west and south the prospect was extensive and varied. The houses were built entirely of black basalt. There are the remains of some Roman buildings, such as are seen in other parts of the East Jordan country. I noticed particularly the height and size of some of the doors of the common houses, and they seemed to indicate wealth and luxury rather than poverty and wretchedness. I found here only one Greek inscription, but I suspect there are many more. I found also a few Arabic inscriptions, and more Cufic ones than I have seen in any other single town east of the Jordan. I do not know the number of houses that still exist in tolerable condition, but there are at least several hundred, while a multitude are in hopeless ruin. Fîk had formerly a large population, but during recent years the number has been greatly reduced, and the resources of those that remain are now very limited. This is only one instance out of hundreds where a place has been ruined by the Turkish government. Amid such evident indications of former prosperity and of natural sources of wealth, it is painful to realize to what wretchedness a robbing and oppressive government can reduce those regions for which it should provide, and in whose development it should take some interest.

As the route from Fîk is not particularly well known, I will give the distances as we made them: Fîk to Jibrîn, a village on our right, fifty-five minutes; Haitin (accent on the first syllable), a village on our right, twenty-five minutes; Khurbet Serai, where there are ruins, perhaps of

an old castle, and good water is abundant, twenty-five minutes; Kufr Ilma, a village on our right, ten minutes; far to our left a prominent mound with a great tree on its summit, called Tell ez Zeituneh, Nahr Rukkad, or Ruggad, one hour and five minutes. The chasm of this stream is five hundred or six hundred feet deep, with perpendicular sides, while the country on both sides of it is quite level; it is a very remarkable cañon. Thence to Khan Saida, thirty-five minutes; Jisr er Rukkad, three hundred feet long, eight arches, part of it late work with old materials, twenty minutes; east of the bridge is a large cluster of fine dolmens. To 'Ain Dhakar, near which is an abundance of water, twenty-two minutes. In ten minutes more we struck a long section of Roman road, straight, with pavement and curb-stones at the side still in position. Wady 'Allan, forty-five minutes from 'Ain Dhakar; here is a bridge with five arches, chiefly Roman work. Beyond this to Tseil, twenty minutes, with Tell el Faras at our left. Tell Jemu'a was ahead, but we swept around it to the south and east. Nawa is one hour and forty minutes from Tseil. This time represents, however, something more than the real distance between Tseil and Nawa, for it was the last part of our journey, the roads were slippery, our animals were tired, and we came at a slow pace.

The dolmens, to which I have referred, occupied the roughest and highest ridges, and appeared in clusters. Quite a large section was covered by them. In one instance a cone-shaped block, somewhat more than four feet thick, was employed as a cover or roof-stone. I noticed that one was built in three sections which rose one above the other like so many stairs.

Somewhere in this region was situated Golan, one of the cities of refuge and also a Levitical city (Deut. iv., 43:

Josh. xx., 8; xxi., 27; I. Chron. vi., 21). It is remarkable that after its assignment for these purposes in Deuteronomy, Joshua, and I. Chronicles, it is never afterwards mentioned in the Bible.

The name is mentioned several times by Josephus, but nowhere does he speak of it as existing in his day. His references are to the time of Alexander Jannæus. In "Wars," i., 4, 4, it is said that Alexander was defeated near Golan, his army being caught in an ambush in a deep valley and destroyed. But in the corresponding account in the "Antiquities" (xiii., 13, 5), the place is said to have been near Gadara, "a village of Gilead." This passage, therefore, cannot be relied upon as evidence. In "Wars," i., 4, 8, it is said that Alexander demolished Golan and Seleucia. The same account appears in "Antiquities," xiii., 13, 3, where these places are called "cities." In "Antiquities," xiii., 13, 4, Josephus speaks of the country of Gaulanitis, which, according to "Wars," iv., 1, 1, was divided into "upper" and "lower."

If it was destroyed by Alexander Jannæus there is a possibility that when it was rebuilt its name was changed. Eusebius and Jerome speak of Golan as a large village existing in their day in Batanea or Bashan. It is difficult to reconcile this statement with the silence of the Bible, and of Josephus as regards his own time.

It is well known that a wady will sometimes preserve an ancient name which has otherwise entirely disappeared from a given region. Thus we have the ancient name Jabesh preserved in that of Wady Yabis, and existing at present nowhere else. One of the large tributaries of the Yarmuk, or Menadireh, from the north-east, is Wady or Nahr 'Allan. This name, 'Allan, I am inclined to regard as representing the ancient Golan. In Deut. iv., 43, the word is written גולן. In Josh. xxi., 27, the

text has גלון, but the *kerî* has גולן; also, in xx., 8, we find the same both in the text and in the *kerî*. I. Chron. vi., 71, has גולן. The Septuagint has Gaulon, except in I. Chron. vi., 71, where the reading is Golan. It may be noticed that the Targum of Palestine has Dabera in place of Golan, in Deut. iv., 43, when speaking of the cities of refuge.

The name in Arabic would be written غولان, or عولان which in pronunciation would naturally be changed by the people into عولّان or علّان. Hebrew *gimel* becomes Arabic *'ain*, and *u* is changed to *l* for euphony. The last two forms would have the same pronunciation, and would correspond exactly to 'Allan in the name of the wady just given.

Two of the best of living Arabic scholars say that this change is legitimate, and hence that this wady may have preserved to the present time the name of this ancient city of refuge. Along this wady there are two places of importance, and only two,—Tseil and Nawa. The latter is nearer the source of Nahr 'Allan, although it is a little farther from the stream itself than Tseil. To the suggestion that Nawa might be the site of Golan, "J. L. P.," in Smith's "Bible Dictionary," says very decidedly: "For this there is not a shadow of evidence, and Nawa, besides, is much too far to the eastward." But since these words were written, the ground has been thoroughly examined, and the objection of its being too far east is not a good one. The absence of any suitable ruin between this place and the Sea of Galilee is also an important fact.

Nawa, نوا, is in the province of Jaulan, a name which has been regarded as the *only* remnant of the Hebrew Golan, and is considered to be its most important town.

If the testimony of the Talmud is to be received with regard to the cities of refuge (see above, p. 287), that they

were situated in pairs opposite each other east and west of the Jordan, and that they were equally distant from each other in a north and south direction, Nawa would not be far from the point where Golan should be sought. This makes the distance north and south correct, but to follow this statement literally would bring Kedesh, the city corresponding to it in the west, at Safed rather than at Kedes, where it has been supposed it should be located.

The name Neveh, נוה, appears in the Talmud as the home of several rabbis. Eusebius and Jerome speak of it as a city of the Jews. They call it, however, Nineve, but locate it correctly "in the angle of Arabia."

The Jewish writers state that near Neveh was a city called Halamish (חלמיש), inhabited by strangers, who were hostile to the people of Neveh. "In Chalamish dwelt the enemies of Israel; and in Naveh, a town near it, dwelt Jews, and these were afflicted by them" (Lightfoot, x., p. 359). Navah, נָוָה, is an old Semitic word, signifying *to rest* or to *abide* in tranquillity. נָוֶה means a dwelling-place.

If this place has any connection with the ancient city of refuge for which we are seeking, the signification of the present name, which has come down from Hebrew times, is all that could be desired.

It is possible that the unfriendly city near Neveh may have been Tseil. Eusebius mentions a village in Batanea called *Θαρσιλα*. Jerome calls it Thersila, which was inhabited by Samaritans. These would certainly be enemies of the Jews. The word Tseil is written in Arabic تسيل. In Thersila, the *r*, being a weak letter, could readily be dropped. We do not hesitate to regard Tseil as representing the ancient Thersila.

The fact that a city near Nawa was inhabited by Samaritans need occasion no surprise if Josephus's account of the

method by which people from other sections of the country, or from a distance, were persuaded to settle in these parts, is carefully examined ("Antiquities," xvii., 2, 2).

With regard to Nawa we have: (1) A place occupied exclusively or chiefly by Jews. (2) It is the largest town in all that region, and its ruins are the most important. (3) The signification of the name is appropriate to a city of refuge. (4) It is near Tseil, a city that could easily have been the one occupied by strangers and hostile to the people of Neveh. (5) It harmonizes with the statement of the Talmud regarding the location of the cities of refuge. (6) It is near the source of a wady named 'Allan, which there is good reason to suppose represents the Hebrew Golan.

I will add here also a few suggestions with regard to one or two of the other cities of half-Manasseh.

Besides the "Havoth Jair" which have no specific names, we find only five cities of the eastern half-Manasseh mentioned, namely, Ashtaroth, Edrei, Golan, Kenath, and Salchah. This supposes that Nobah is the same as Kenath, and Ashteroth Karnaim and Beeshterah are the same as Ashtaroth.

Three of these are very important: Ashtaroth, Edrei, and Golan. Golan was, as we have just seen, a city of refuge, and also a Levitical city, while Ashtaroth was a Levitical city and one of the capitals of King Og, Edrei being the other capital. The great battle for the conquest of Bashan was fought at Edrei, and if Ashteroth Karnaim is the same as Ashtaroth, the place becomes the scene of an Elamite victory by Chedorlaomer, nearly five centuries before the time of Moses. The Bible furnishes no hints as to the location of these places further than that they were in Bashan.

As to Beeshterah (Josh. xxi., 27), the explanation is probably the correct one which regards it as a contraction of Beth-Ashtaroth, and makes it identical with Ashtaroth (I. Chron. vi., 71). This is legitimate, and harmonizes the Biblical passages which relate to this subject.

The theory which would derive Bostra (or Bozrah) from בעשתרה is declared by Nöldeke to be impossible ("Zeitschrift der D. M. G.," 1875, p. 431).

Special pains were taken to examine Tell 'Ashtără, عشترا, with reference to its being the site of Ashtaroth, עשתרות, of the Bible. As it had been declared that the names were "radically different," our examination proved that, on the contrary, the modern name corresponds perfectly with the Hebrew name. Eusebius and Jerome refer to Ashtaroth and Ashteroth Karnaim; but it is difficult, if not impossible, to reconcile their statements with any known facts. They give correctly the distance—respectively twenty-five and twenty-four miles—from Bostra to Adraa; in the same article, however, Ashtaroth is said to be six miles from Adraa, *i. e.*, the modern Dra'a. But the distance from Dra'a to Tell 'Ashtără is about twelve miles, and nine from the same point to Mazarib. Wetzstein seems to think that the *size* of Tell 'Ashtără is an important objection to its being the site of Ashtaroth ("Reisebericht," p. 109; "Monastery of Job," p. 427). But it is nowhere stated or implied that the place was a large one. It would, however, always be important, because of its abundance of never-failing fresh water. The region about it, too, is exceedingly fertile, and, when cultivated, must have had the appearance of a vast garden. The summit of the mound is one thousand nine hundred feet above the sea level, sixty or more feet above the surrounding plain, and is longer from north to south than from east to west. From north to south the

summit is nearly one thousand paces, and it took us twenty minutes to ride around the base of the mound. There is an irregular depression on the summit, running from north-east to south-west, which divides it into two portions. It is very probable that this depression was much more marked in ancient times than at present. The remains of the wall around the brow of the summit we examined with care, and the indications are that it has been a strongly fortified place. There are ruins of Arab walls, houses, goat-pens, and graves on the mound, but they have no archæological importance. On the south-west side of the hill there still exist some cyclopean remains of great interest. These consist chiefly of two lines formed of immense unhewn blocks of stone, starting from a point in the plain about twenty-five yards from the base of the hill, running thence to the base and up the side of the mound, till they meet the wall already mentioned, around the summit. At the point in the plain where we have said these walls commence, they turn towards each other at right angles, and space is left for a great gate. This gate and passage may have served as the entrance to a castle; and if the massiveness of the entrance affords any hint as to the character of the place, it must have been one of unusual strength. Being fortified, it is the only place in all that immediate region whither a defeated army would flee, as is related of Timotheus's army in I. Macc. v., and there is no objection to regarding it as the Carnaim of those times.

Our camp at Nawa was near some large trees which stood in a graveyard. There were tombstones which had Greek inscriptions, others with tribe marks upon them, and also some finely ornamented sarcophagi were scattered about. Among the ruins we visited those of a fine edifice which tradition calls a palace of Tamerlane. The

usual Hauran ornamentation appeared here,—vines, leaves, bunches of grapes, and rosettes. We found the people fanatical and not disposed to show us any favors, but whether it was on account of the fact that we were foreigners, or because we had government horsemen with us, I could not tell. This fact, together with the unpropitious weather, made our work less thorough than it otherwise would have been. We acted with less freedom here than in any other place that we have visited. I suspect, however, that our horsemen were the cause of the surly looks and unfriendly manner of the inhabitants, for at one of the villages which we passed the same day, the people would at first show us no favors because they took us for government agents and spies. It happened that one of our young English friends wore a *tarbûsh,* or red fez, and seeing this, they at once connected us with the government. After an explanation, and we had thoroughly convinced them that they were wrong, their conduct towards us changed entirely, and they treated us as friends.

Our muleteers took our animals into Nawa for the night on account of the storm, and it is my opinion that the people would, with patience on our part, become civil. I have never yet had any trouble with the people east of the Jordan, and I believe the way to avoid it is by tact and patience.

It may be of interest if I give the distances from Nawa south to Dra'a and El Husn. Nawa to Sheikh S'ad, an inhabited village, containing also four *welies*, one hour five minutes. Neby Eyûb, a government station, where are some good modern buildings and many tents, soldiers, and horses, ten minutes. Neby Eyûb was given as the former name of this place. In fifteen minutes, 'Adawan, a large village, to our right. Tell 'Ashtără is thirty-five minutes

from Neby Eyûb. To the east of Tell 'Ashtără is a place called 'Ailma. Es Sîri, a small ruin near the road on our right, one hour five minutes. To our right, thirty minutes or more, a large mound with ruins, called Tell el Ish 'ari. Tufas, about one hour to our left. Immediately south of Es Sîri we struck Wady H'reir, which is a large stream formerly crossed by a bridge of nine arches, eight of which remain. At least seven of these appeared to be Roman work. Kulat and village Mazarib, fifty minutes. Yadûdi, a large ruin on our left, fifty-five minutes. It is now inhabited by a few families. Dra'a, one hour and twenty minutes. Remtheh, one hour fifty-five minutes. Bish'ra, one hour and fifty-five minutes. Hawara, fifteen minutes. Es Sarih, one hour five minutes. El Husn, twenty-five minutes. The great fountain at Mazarib is called El Bejjeh. To go from Nawa past Tell 'Ashtără is to go a little off the main or most direct road between Nawa and Dra'a.

CHAPTER XXVI.

PILGRIM CARAVANS.

Rich prairies. Furrows a mile long. Lake at Mazarib. Flouring mills. Rendezvous of pilgrims. Caravans to Mecca. Importance of this pilgrimage. Men become too holy! Details of the outfit. Waiting for stragglers. Oriental splendor. Not a holiday journey. Time of departure. Numbers. Animals. Escort. Robberies. The "treasure." Cost to Damascus. Pious merchants. Slaves and "holy things." Description of the "Haj," or pilgrim road. "Bleaching bones." Poor pilgrims helped. An Englishman in disguise. Routes to Bagdad. Desert and overland trade.

CAMP AT 'AIN JENNEH, Sunday, March 18, 1877.

THE whole country west and north of Tseil and Nawa, and likewise to the east and south as far as Dra'a and Remtheh, is like the richest prairie of the West. The natural wealth of the soil here is a constant surprise to me. I have seen men on this plain turning furrows which were nearly one mile in length, and as straight as one could draw a line. The finest wheat in all Syria comes from these lava beds on these old plains of Bashan.

From Nawa, and from almost any other point in all that region, Salchad castle forms a prominent object in

the landscape to the south-east, although it is fifty miles distant. The road itself between Nawa and Dra'a is splendid. It is level, straight, free from stones, and one could drive a carriage along it with ease.

The bridge over Wady H'reir was originally about four hundred feet long. The pond at Mazarib is formed entirely from springs at the bottom, and on the stream flowing from it there are mills which look more like flouring mills in America than any others that I have seen in Syria. The warm springs on the west side of this pond do not make any perceptible change in the temperature of the water. The natives assert that such warm springs exist. There is here a large khan in ruins, although it is not an ancient structure. It was built by the liberality of a woman in Damascus, but not being well built, it soon fell into decay. This is the great rendezvous of pilgrims going to Mecca, and even in dull times it presents a lively and stirring appearance. A large number of camels were grazing in the fields, and many soldiers were hanging about the old castle. As war is now going on, we expect soldiers everywhere. We found at Mazarib, also, that people were rather suspicious of us until they ascertained who we were and what our object was. They have been pressed for back taxes, and for advance taxes, and war contributions, and the country has been scoured for recruits, until the advent of a government officer or any person connected with the government is a most unwelcome event. At Fîk our men had arrived before us and everything had been explained satisfactorily, although we had a horseman with us, so that when we arrived the people welcomed us. Among other things in our favor, they said that the government officers took money from the inhabitants while we spent ours among them, and that made a vast difference with the poor inhabitants.

At Mazarib we saw several remnants of the caravan of pilgrims that had recently returned from Mecca. After passing Nabatîyeh on our way to Tiberias we encountered a large number of them, who had left the caravan route at some point on the Hauran plain, and were making their way to their homes west of the Jordan. This was, indeed, one of the most exciting scenes I ever witnessed in Syria. The whole population of the villages near by had turned out to meet them, and no prince or king could ask for a more brilliant ovation. Sheikhs and wise men, peasants, and even beggars, with women and children, had arrayed themselves in their gayest attire, and with music and dancing, drums and muskets, or mounted on showy steeds, thronged the roads to welcome those who, in their estimation, had achieved the one great event of life. The people were frantic in their demonstrations, and while I partook of the general excitement, I felt that as an "infidel," or a "dog," my safest position was beyond the reach of the prancing horses and the spears of their riders. Yet, possibly, there was no real danger, for I passed once entirely through the boisterous crowd and was not molested; and, in fact, I could not say that I was even noticed. The pilgrims on their part were well browned, and some of them almost blackened, by the sun and dust of the desert, but they were delighted with the attention which they received, and it is just possible that their soiled clothing and personal filth heightened the sentiment of holy pride which they felt at being thus highly honored for having made the great pilgrimage, and seen Medina and Mecca. But amid all the rejoicing I could not fail to notice the worn and jaded appearance of the beasts of burden which these people rode, a silent testimony to the fact that a journey across the desert is always attended with hardships, and sometimes with death.

I do not wonder that a pious Moslem should desire to visit Mecca, and make every effort to do so, for he is ever after held in great respect by his fellow-citizens. But a single visit proves in practice to be better than many; for those who undertake a second begin to feel on their return that they are holier than their neighbors, while the man who has made his third visit is elevated to such a state of holiness that he considers himself to be above all law, and becomes a nuisance.

The real splendor of a caravan of pilgrims appears, however, at the time of starting, when men and beasts of burden are fresh, and while their showy costumes of silk and gold are not yet begrimed with dirt. But the magnitude and display of the caravans that leave Damascus for Mecca have been diminished very much since the opening of the Suez Canal, which was so great an innovation upon the unchangeable habits and customs of the Orientals as for a time to make it doubtful whether the "holy men" would not continue to use the "ships of the desert" in preference to the "ships of the infidels" upon the sea. If the success of the canal astonished the Western world, it was certainly a surprise to the Moslems of Syria and Arabia.

All Moslem influences in Western Asia are stationary or retrogressive, while the canal, as the result of civilization, was an event of progress. If these facts were brought into permanent connection, one must yield; and the world rejoices that civilization triumphed. Even Moslem fanaticism gives way to self-interest, and the modern followers of the prophet have so far broken away from the fetters of custom as to prefer to go to Mecca by sea when this is in their power. The sea voyage from Syrian and Egyptian ports to Jeddah shortens the time of the journey, and has comparative ease, comfort, and safety to recommend

it, while the caravan is slow, expensive, and sometimes uncertain.

But in spite of the fact that the caravans have steadily decreased in size since the opening of the canal, they are not entirely shorn of their splendor and numerical strength, and whoever has seen them setting out from Damascus has witnessed what, from an Oriental stand-point, is a beautiful and splendid sight.

The caravans have really two starting-points; one is Damascus and the other is at this place, Mazarib, three days distant to the south. Here there is a castle and a large khan, to which I have already referred, for the accommodation of the pilgrims; and, what is of greater moment, the large pond or small lake of sweet, fresh water, formed entirely by springs at the bottom, as I have described, makes this a very suitable place for completing their final arrangements. On these broad fields of ancient Bashan, the caravans halt to rest and reorganize. Perhaps in the excitement at Damascus some were left behind, others from other sections of the country are expecting to join the main body here, the outfit of provisions and clothing may be incomplete, the number of beasts of burden may not be sufficient, or the proper guard has not come up, so that a thorough overhauling and rearranging becomes necessary. Besides, the holiday part of the pilgrimage ends here; those who go on from this point must address themselves to the real hardships of the desert, and at least a few need such an opportunity as is thus afforded of considering whether in undertaking this journey they have been prompted by fickle enthusiasm or a determined purpose.

The need of special care as to the outfit will be appreciated when it is remembered that every Haj, or pilgrim, must provide for himself throughout the whole journey,

and that the time from Mazarib to Medina is twenty days, with a stretch of two hundred and fifty miles in addition before Mecca is reached.

Damascus is the place where many of the gorgeous costumes still worn in Central Asia are manufactured, and at the season of the departure of the Haj, large numbers of the Shiite branch of the Moslems from the East visit the city and purchase quantities of such articles, which are then taken to Mecca or Medina, and laid on the tomb of the prophet, acquiring thereby, it is supposed, an unusual sanctity, on which account they are highly prized as presents to their protectors or friends.

The Haj leave Damascus within a week or ten days after Beiram, *i. e.*, the "Lesser Beiram," which follows immediately the fast of Ramadan. But this may occur in any month during the year, since the Arabic is the lunar year; and hence they are sometimes subjected to very serious inconveniences, which, however, cannot be helped. They plan their journey so as to enter Mecca the day before the Kûrban, or Great Beiram.

It is next to impossible to ascertain the exact number of pilgrims, or the number of camp-followers,—camel-drivers, soldiers, servants, and others,—or the number of beasts of burden, which make up the yearly caravans to Mecca. This is owing mainly to the fact that an Oriental takes notice of nothing except what immediately concerns his own interests, and can give but little information about what goes on around him. The details here given are based upon an examination of the government books at Damascus, and upon conversations either with the official representatives of foreign countries, or with persons of intelligence among the Moslems, who have themselves made the pilgrimage.

Before the Suez Canal was opened, the number of pilgrims that went by land from Damascus was estimated at

from ten to twelve thousand annually; while the number is reduced at present to about four thousand. This does not include the camp-followers, to whom allusion has already been made. "Of the whole caravan," says Burckhardt, writing in 1812, "not above one-tenth were real pilgrims; the rest consisted of soldiers, the servants of the soldiers, people attached to the pasha's suite, merchants, peddlers, camel-drivers, coffee and pipe waiters, a swarm of Bedawin, together with several tents of public women from Damascus, who were so far encouraged that, whenever they were unable to obtain from their lovers the daily food for their horses and mules, they obtained a supply from the pasha's stores" ("Travels," p. 243). This careful observer speaks also of the extortion practised by the conductors of the caravans, which was carried to such a degree that the pilgrims were often ruined by it. In addition, there was a great amount of thieving and robbery, "and it is more the want of sleep from fear of being plundered, than the fatigue of the journey, which causes the death of so many pilgrims." Further, "the pasha's troops, which bring up the rear of the caravan, have often been known to kill straggling pilgrims during the night, in order to strip them of their property." Besides, the hire of camels at that time was so great, and the expenses on the road and at Mecca were so much, that a pilgrimage could not be made in the most humble way for less than one hundred and twenty-five pounds sterling.

Since Burckhardt's time some of the abuses here referred to have been corrected in part; at least, the general expenses have been reduced; less extortion is practised by the conductors, and for the last fifteen or twenty years the Arab tribes along the road have been compromised with, that is, bought off, so that the caravans are no longer attacked and plundered in such a wholesale way as for-

merly. While the expenses for the round trip cannot be small, as a rule, considering that the caravan is a month on the way, and stays a month in Mecca, and returns to Damascus in three and a half to four months from the time of starting, yet it is possible for a poor man to make the trip in these days for twenty-five pounds, or something over one hundred dollars.

The number of animals employed depends entirely upon the wealth and position of the parties who are making the pilgrimage. Some persons have only a mule or a horse, which they ride all the way, and carry their own provision in their bags. Such can take with them, of course, only the most limited supply of clothing. The large majority, however, employ camels, which are the only proper beasts for desert travelling. The camels are supplied to the pilgrims by the various Arab tribes occupying the great plains south of Damascus, including even the Beni Sakhr, whose territory lies just east of the ancient Heshbon. Burckhardt speaks of one sheikh, living at Shemskein (Sheikh Miskîn), who, in his time, furnished fifteen hundred camels and accompanied them himself to Mecca. The caravans number at present from four thousand to six thousand camels, and the pilgrims and others seldom buy or own their beasts of burden, but depend entirely upon hiring, making with their owners the best bargain they can, so that it is impossible to state what the general price is. It sometimes happens that beasts of burden die on the way, and this fact has to be considered at the outset, and extra animals taken for emergencies.

The whole caravan is under the charge of a certain Mahomet Said Pasha, a Koord, living in Damascus, who has made the journey as leader for many years. Besides him, there is an official who has special charge of the gov-

ernment presents to Mecca, and who always comes from Constantinople. There is a so-called "military" or "cavalry" force, which consists of mounted Bedawin and Arabs, in government pay, and which, with field-pieces, accompanies the Haj both in going and coming. These irregular "braves" belong to no particular tribe, and, so long as they are employed by the government, they do not plunder—except in the mild form of pilfering—the pilgrims and others whom they undertake to escort. The government sends out every year what is called a "relief party," to meet the returning caravan. They start from Damascus a little before the Haj is supposed to leave Mecca on its homeward journey, and take with them provisions, powder, spare gun-carriage wheels, and some extra beasts of burden.

A large item connected with the expense of the caravans is the care of the "mahmal" with the yearly presents for Mecca from Constantinople. A special officer, as we have seen, accompanies this, and the ceremony attending its transport is great. This present being of such value, and the risks of the desert route being so great, it is probable that the government at Stambûl will hereafter send it by sea. In theory, the Constantinople government bears this part of the expense; but the poor sultans have had so many wives and so much war material to pay for, that they could not spare money for religion, and the burden for the past few years has fallen upon Damascus; and that this is no light burden for an impoverished country may be seen from the fact that in 1873 the Damascus treasury had to furnish for the caravan seventy thousand "purses," a sum equal to about three hundred and fifty thousand pounds. Sending the "mahmal" by sea saves a large part of this expense; still, the cost to Damascus of the yearly caravan is about forty thousand pounds. In 1876 it was forty-

two thousand five hundred and seventy-five pounds, and this year, 1877, thirty-nine thousand and ninety one pounds.

Allusion has been made to the fact that merchants accompany the caravans in considerable numbers, and it is estimated that about one-third of the pilgrims themselves belong to this class. In regard to the practice of blending religion and business, Moslems take the prophet as their example, for it is supposed to be authentic history that Mohammed, when a young man, made commercial journeys with his uncle, and on one or more occasions went as far north as Bozrah, a place very much frequented by Arabian traders. But, besides the regular merchants, almost all the pilgrims take something for barter or trade in a small way. It is now customary for the merchants to send their bulky goods by sea, but still a great deal of merchandise goes by the desert. They bring back "holy things," such as beads, spices, feathers, carpets, and slaves. As nearly as I can ascertain, as many as fifty or sixty, and sometimes eighty slaves,—an estimate which is probably too low,—chiefly boys and girls, are brought back to Damascus every year by the returning Mecca pilgrims and merchants. For these a ready sale is found. I have a friend in Beirût who is the agent of a Manchester firm, and one of his customers residing in Damascus makes the pilgrimage to Mecca every year, and brings back regularly a lot of slaves. In the year 1876 he brought twenty, all females. He obtained for them in Damascus more than double the price they cost him in Mecca. He was very frank to admit that it was quite common for the Moslems to exchange the merchandise which they took with them for slaves, because in that way they could realize two or three times the value of their goods. Dealing in slaves is not confined to Damascus, for even in

Beirût, a city half Europeanized, I know of two houses, and there are probably others, where slaves are sold. They are brought up from Alexandria, two, three, or more at a time, as "servants," but designed really for the slave market.

At the same time, the Turkish and Egyptian governments have made numerous pledges to the governments of civilized countries that the slave-trade should be suppressed, and every now and then their high officials assure the English public that the "outrageous traffic has ceased," and that "slavery is at an end throughout the Turkish empire." The friends of Turkey abroad may believe this statement, but those Americans or Europeans who are obliged to reside anywhere in the empire itself know that, like other Turkish official statements, it is largely destitute of truth. The worst of it is that the government and people of Turkey have no real desire to suppress the slave traffic, and put forth no efforts to that end, except such as they are compelled to by Christian governments.

People who have never seen the Haj road may imagine that it resembles a turnpike, or some public highway in our own country. But, on the contrary, it consists of a number of narrow paths or trails, lying side by side, some of which are deeply and others but slightly worn. After leaving Mazarib, the road skirts the western border of the plain, but avoids the Gilead and Moab hills, and thus passes over a comparatively level country. At intervals, all the way to Mecca, there are small forts, in some or all of which there are a few soldiers. The forts are generally built at or near the points where water can be obtained.

In referring to the pilgrimage to Mecca, or to the Haj road, writers often describe the way as "lined with bones

bleaching on the desert sands," and the impression is conveyed that the mortality among the camels is something frightful. A popular writer, "upon seeing his first camel," spoke of their being unable to endure hardships, and that on any long journey they would "die like sheep." It is quite possible that a sheep dies when it stops breathing, and that a camel dies in like manner; but there the comparison ends. In Abyssinia, in India, or in Central Asia, where these animals are largely used by the English army, for transportation, they die in great numbers, simply because they are overladen, overdriven, and not properly cared for in other respects. But the mortality among the camels on the journey to Mecca is reduced to a minimum, and so far from the road being lined with bones, one may travel on it for miles and days together, as I have done, and seldom see a bone. When the Haj are obliged to make the journey during the rainy season, the camels are liable to slip and fall, and this is the chief cause of mortality among them. If a camel slips and falls, he is built in such a way that he may wrench or ruin his body; hence, in bad weather, the legs of these animals are frequently tied so as to prevent them from spreading too far. But there are no hardships connected with the ordinary journeys to Mecca which a camel cannot easily endure. It should be observed, however, that if a camel were reduced to bones, there would be enough to litter half an acre of ground, or at least two miles of any given road. In harmony with the popular notion, one often sees, in pictures which represent camels upon a desert, a few bones in the background, as if the desert were covered with them; but, on the Nineveh slabs, there are pictures of camels and desert scenes as true and life-like as if drawn by the most skilful hand in the world, and a noticeable thing about them is

that the Assyrian artists saw no reason for strewing the sand about the camels with bleaching bones.

Haj 'Ali, whom I have before mentioned as having employed in the capacity of guide and hunter, made the pilgrimage to Mecca twenty-one years ago, *i. e.*, in 1856. He gave it as his opinion, that a poor man could not make the journey unless in the capacity of camel-driver or servant, and he must be strong, for a feeble person could not do it. He stated that at certain places on the road, the regular pilgrims who had means were expected to contribute something for the assistance of the very poor ones. He also testified that while at certain places bones were seen, not a great many animals died.

It is extremely hazardous for a European to attempt to make the journey to Mecca with the regular caravans; yet, in very rare instances, it has been done. The "faithful" on such occasions are full of zeal, and give the poor "infidel" no quarter. When the Haj left in November, 1876, a certain Englishman waited upon the British Consul in Damascus, and stated that he desired to accompany the Haj to Mecca, and requested that the Consul give him official authority and protection for his journey. The Consul informed him that he was asking for something that could not possibly be granted. What authority had the English government along the Haj road, and at Medina or Mecca? But the gentleman wished him to intercede with the Governor of Damascus and with the leader of the caravan, to see if they would not insure his protection. The Governor replied that it was a thing entirely out of his power, and the leader of the caravan said he had no control over the pilgrims in any such matter as that, and that if the gentleman attempted to go he would most probably be killed. The Consul saw no more of this importunate adventurer;

and, about two months after the caravan had started, he heard, from one of the forts far down towards Medina, that a certain "Franghi" had been found in disguise among the camp-followers, and the leader, not daring to have him go on, and not knowing what else to do with him, had directed the soldiers at that place to detain and take care of him until the caravan should return, when he would see that the man was taken back to Damascus. The Consul knew, from the description, that it was the same person who had asked him for British protection on the wild Arabian deserts. This man wished to copy some Nabathean inscriptions which he had heard of at some place down in Arabia, and it is a pity he could not carry out his project, although his attempt to accompany the Haj can be spoken of only as rash and foolhardy.

In this connection it will not be out of place to speak of the caravan routes between Damascus and Bagdad. The "express trains," or caravans which carry the mail, occupy from ten to fourteen days between the two points, the time varying a little according to the season of the year. The freight caravans require from thirty to forty days to make the same distance. On the route, there are four or five places where the caravans stop for water and rest. This is called the direct route, and the Bedawin along it have, of late years, allowed the caravans to pass without molestation. There is also a long route by way of Aleppo and Mosul, which requires sixty or seventy days, but this is no longer used to any extent. Since the Suez Canal was opened, trade has been diverted from the old-established centres, and decay and stagnation have settled down upon the once prosperous and flourishing city of Damascus. Formerly there was a large trade in English and foreign manufactures between Damascus and Bagdad, but this has now nearly ceased, and the incom-

ing caravans bring only butter, skins, timbak, etc.,—articles of comparatively small value. Nothing is done now where formerly there were large business interests; taxes are heavy and oppressive, while the means to meet the imperative demands of the government are rapidly diminishing year by year, and ruinous debts and poverty are staring in the face of the once wealthy families of this ancient metropolis.

CHAPTER XXVII.

An Underground City.

El Bejjeh—a fine lake. Ruined towns. People of Dra'a friendly. Exploring the underground city. Skeleton and frightened guides. Three cities, one above another. Wetzstein's report. Extensive apartments. Risk. Crusaders suffering for water. Point for excavations. Sheikh of Bish'ra. Storm. El Husn. Schoolmaster and Greek priest. Great mound. Rough night. Tents blown down. Mahneh. Diversified scenery. Richness and beauty of the Gilead hills. Tax collectors. Revolution. The "patriotic loan." Government indifferent to its suffering people.

Camp at 'Ain Jenneh.

AT Nawa, we were informed that Wady 'Allan is the dividing line between Jaulan and Jedûr; that Wady H'reir is the dividing line between Jedûr and the Hauran. Nawa is said to be included at present in the district of Jedûr. How old these divisions were, I could not learn. Wady 'Allan comes from near Tell el Harra. It is a fine stream, and is called a river ("nahr"); but the stream in Wady H'reir was larger than this when we crossed it, and, from the *débris* on the stones and bushes, it must at times be a broad, deep, wild torrent.

The H'reir does not enter El Bejjeh,—*i. e.*, the lake at Mazarib,—as represented hitherto on the best maps, but

passes two miles or more to the north of it. This place must always have attracted settlers, and one would almost expect to find it mentioned in the Bible.

In going south from Mazarib, the Haj road, which goes direct to Remtheh, passes at some distance to the west of Dra'a.

Yadûdi appears like one of the better class of Hauran towns. On the west of the village there seems to have been a large artificial reservoir. The supporting wall is formed of large squared stones with the bevel. The place had at least one very deep cistern, which is now in ruins. The columns and some of the stone string-pieces which supported the roof still remain.

When the sun appeared after the storm at Nawa, we saw some fine mirages. In one place appeared a beautiful lake, and in another a vast field on fire, where heated vapor and black flames swept along, as though the whole plain were in a blaze. Sometimes hills rose like islands, or appeared as if they had been cut horizontally and the parts separated. While these things were mere illusions, yet so many and varied and striking were the pictures that one would be perfectly satisfied to be deceived. It was remarkable into what a romantic and poetical region these mirages could transform the broad plains of the Hauran.

At Dra'a we found the sheikh and his people very hospitable. In former times, however, the inhabitants of the place have had a bad reputation. The sheikh sent his son to show us the underground caves. My purpose was to explore these thoroughly, and make a plan of them, but in this I was only partly successful. We had been through several chambers, galleries, and avenues, when we entered a small room and followed a passage leading out of it, that had been cut through the solid rock. We soon were obliged to go on our hands and knees, and after proceeding about

thirty yards our guide came upon a human skeleton, at which he was so shocked that he refused to go any farther, and we were forced to return, for although with our whole party we could have carried on the work rapidly, yet it would have been positively imprudent to have gone on without a guide. How this skeleton came where we found it, I suppose will always remain a mystery. Some wild beast may have dragged it in there, a murder may have been committed and the body thus concealed, or some person may have attempted to explore these caverns and been lost.

Dra'a ought to be a rich field for excavations, because at least three cities exist there, one beneath another. The present Arab buildings and heaps of filth are, for the most part, on the top of a Greek or Roman city, as is evident from the walls which are exposed in a multitude of places, and the masons' marks which appear on them. Judging from facts brought to light at certain points where excavations have been made, the second or Roman town was built on the remains of one still older, in which bevelled stones were used. But whether there are two or three cities aboveground, there is certainly a large one beneath them, entirely excavated in the rock on which the upper cities stand.

I will translate from Dr. J. G. Wetzstein's "Reisebericht über Hauran und die Trachonen" (Berlin, 1860, pp. 47, 48), his interesting account of his visit to the extensive underground dwellings which exist here. He is describing the four different kinds of ancient dwellings that are found in the Hauran, the first or oldest of which are those of the troglodytes, the second are such as are found at Dra'a. "I visited," he says, "*old* Edrei, the subterranean labyrinthine residence of King Og, on the east side of the Zumle hills. Two sons of the sheikh of the village, one fourteen and the

other sixteen years of age, accompanied me; we took with us a box of matches and two candles. After we had gone down the slope for some distance, we came to a dozen rooms, which at present are used as goat-stalls and store-rooms for straw; the passage became gradually smaller, until at last we were compelled to lie down flat and creep along. This extremely difficult and uncomfortable process lasted for about eight minutes, when we were obliged to jump down a steep wall of several feet in height. Here I noticed that the younger of my two attendants had remained behind, being afraid to follow us; but probably it was more from fear of the unknown European than of the dark and winding passages before us. We now found ourselves in a broad street which had dwellings on both sides of it, whose height and width left nothing to be desired. The temperature was mild, the air free from unpleasant odors, and I felt not the slightest difficulty in breathing. Farther along there were several cross-streets, and my guide called my attention to a *rôsen* (a window or hole in the ceiling for air), which, like three others that I saw afterwards, was closed up from above. Soon after we came to a market-place, where, for a long distance on both sides of a pretty broad street, there were numerous shops in the walls, exactly in the style of the *dûkkan (i. e.,* shops) that are seen in the Syrian cities. After a while we turned into a side street, where a great hall, whose roof was supported by four pillars, attracted my attention. The roof or ceiling was formed of a single slab of jasper, perfectly smooth and of immense size, in which I could not perceive the slightest crack; the rooms, for the most part, had no supports; the doors were often made of a single square stone, and here and there I noticed also fallen columns.

"After we had passed several more cross alleys or streets, and before we had reached the middle of this subterranean

city, my attendant's light went out. As he was lighting it again by mine, it occurred to me that possibly both our lights might be put out, and I asked the boy if he had the matches. 'No,' he replied; 'my brother has them.' 'Could you find your way back if both our lights should be put out?' 'Impossible!' he replied. For a moment I began to feel alarmed in this under-world, and urged an immediate return. Without much difficulty we got back to the market-place, and from there the youngster knew the way well enough. Thus, after a sojourn of more than one hour and a half in this labyrinth, I greeted again the light of day."

He says, subsequently, that when, some days later, he was leaving Dra'a, a door on the slope of Wady Zeidi was pointed out to him as the proper entrance to those apartments; and he remarks that travellers might make use of this, and thus not be obliged to crawl through the long, dirty passage by which he entered. Another interesting statement which he makes is as follows: "The present city, which, judging from its walls, must have been one of great extent, and which has now quite a large population, lies for the most part directly over the old subterranean city, and I believe that now, in case of a devastating war, the inhabitants would retire to the latter for safety." I will mention here, as an historical fact, that when King Baldwin III. (1144–1162) and his crusaders made their wild chase to Bozrah, they went by way of Dra'a. The weather was hot, and the army was suffering terribly for want of water; but as often as they let down their buckets, by means of ropes, into the cisterns here, men concealed on the inside of the cisterns would cut the ropes, and thus defeat their efforts. Probably the underground city has connection with all the important cisterns of the place.

I collected here quite a number of Greek inscriptions. Some workmen were digging in a portion of the town near

our camp, and at a depth of twenty feet below the surface of the ground were the remains of a building in ruins, and on some of the stones were inscriptions, which I copied.

At Bish'ra we encountered a violent storm, and the sheikh invited us into his house, where we enjoyed his fire and coffee. On our part, we shared with him the lunch which we had with us. A fire was made in the middle of the room assigned to us, and as there was but one small hole near the top for the smoke to escape, it soon became almost intolerable. The fuel in this case consisted of dung and some sticks. Our animals were comfortably housed in an adjoining building, but our dogs were uneasy, and it was with difficulty that we kept them with us in our smoky quarters. As the storm was cold as well as violent, it was less of a hardship to suffer from the smoke than it would have been to become drenched. Bish'ra is a small village on a hill, with no special signs of antiquity, unless they are below the surface. When I first heard of the place, it was represented to me that it possessed important ruins. The country about it is rich, and the formation limestone.

Many square miles of the region west of Dra'a are ploughed. Some of the land, we were informed, would be left till next year, while the rest would be sown with maize, or *dhura.* Huwara is situated in a great plain, which is finely cultivated.

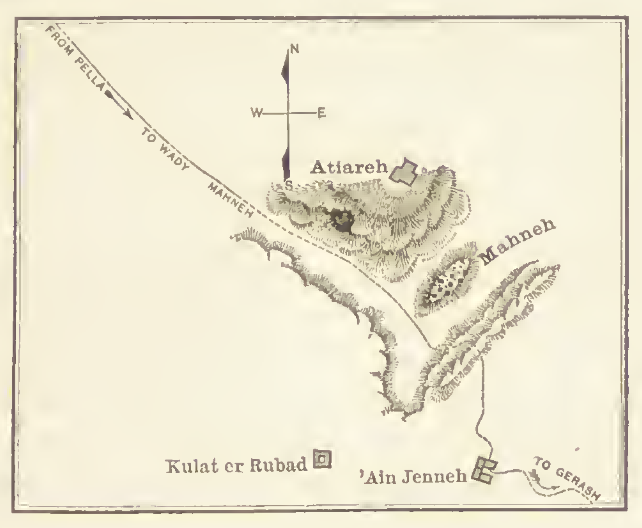
There are at El Husn seventy families of Christians belonging to the orthodox Greek Church, and some of the men whom we met were very intelligent. Among these was a schoolmaster, who gave us a great deal of information about the country and people east of the Jordan, particularly about the schools in Kerak and Es Salt. He said that many people were now moving into the Hauran to occupy the ruined towns which lay south and south-east

of Dra'a, towards Um el Jemal. He thought if they could be protected they would soon make that a very flourishing region. Besides the schoolmaster, the Greek priest, the sheikh of the village, and also a Christian from Nazareth, gave us many details about the inhabited villages, the ruined towns, and the roads in the region to the west and south in Jebel 'Ajlûn. We could not learn of such a place or ruin as Mahneh near El Husn, although it has been given on the best maps as being in this vicinity.

From this place (El Husn) our guide, and companion also,—for he proved a very intelligent and agreeable person,—was a friend of Mr. Zeller, of Nazareth. He seemed pleased to meet us here, and put himself to much trouble to aid us in our work. In his features he resembled the Arabs of the Jordan valley, who are of an altogether different type from the people of the Gilead hills or the Bedawin of the desert. Before we left the place I examined the tell or hill near the town, on which are extensive ruins Those on the surface are largely of Arab origin, but about the brow of the hill is a wall constructed of older materials, and the stones in some portions of it antedate the Roman occupation of the country. People assured me that whenever they dig on this mound they find great stones and pottery, and other ancient remains. The summit of this hill is flat, and is extensive enough for a town of considerable size. Not only in modern times has there been a castle here, but there is evidence to show that this is the site of some ancient fortress of which the name is now lost. The name, El Husn, means a castle, but this name is at present applied to the village. It belongs, however, to the mound, and in recent times has strayed to the village, which is only a short distance from the hill itself.

At El Husn we had one very rough night. Our tents, in spite of the extra care we took, and the stones we had

piled upon the ropes, would not stand the storm, and went over. One, however, did not fall entirely, and under one side of that we were able to collect some of our property, and, in the few square yards of space that remained, we huddled together and endured the night, cold, wet, and shivering. Our servant remained with us, while all our men and animals went to the town, where they were very comfortable. The next morning the sun rose bright and clear, and we were thankful enough for its warmth.



Plan of Mahneh.

Itinerary: From El Husn in one hour and fifteen minutes we passed Sumad, a village some distance to our right. Far to our left was a prominent hill called Tell el Khanasari (accent on *na*, the second syllable). There are ruins on its summit. One hour and twenty-five minutes from El Husn we passed a ruin on our left called Ed Deir. A ruined village directly on our road, which had no name, one hour and fifteen minutes. A little later, two very large cisterns, directly in the road. On our right the village Zubîeh; thirty minutes later a village on our

left, in a deep wady, called Rasûl. In thirty minutes we descended into Wady 'Arjan, formerly called Akhdar. It is the upper portion of Wady Yabis. Here is a fine fountain, or rather several fountains. Crossing the valley and winding down the south bank, in forty minutes we reached the village of 'Arjan. It is a Moslem village, there being only one Christian family in the place. From this point we can see Ed Deir Halawî below us, perched on a summit above the village of Halawî. Passing over the hill from 'Arjan, we come in a few minutes to Ba'aûn, in Wady 'Alak. Passing this, we enter Wady Mahneh, and in one hour from 'Arjan we reach the ruin called Mahneh. Kulat er Rubad is distant from Mahneh one hour and fifty-five minutes. Perched on a hill, above the latter, is Atiareh, a very old ruin, requiring ten or fifteen minutes' climb to reach it.

'Ain Jenneh is one hour and ten minutes from Mahneh. I have made the distance in one hour. From Kulat er Rubad to 'Ain Jenneh is fifty-five minutes. The village of 'Ajlûn is between these two places. This outline does not indicate the direct route from El Husn to 'Ain Jenneh, but a good one, if a person wishes to visit Mahneh or the upper portion of Wady Yabis. The valley near 'Arjan, and the hills about it, were covered with a fine growth of old olive-trees.

This portion of the Gilead Mountains is particularly diversified and beautiful. Uplands and gentle slopes, large forests with paths winding through them, green fields of grass and wheat, sheltered and sunny valleys, and still other romantic features exist here, which are not found in other portions of the country. Formerly I was in doubt about the Roman road leading from Pella up over the hills to Gerash, to which Eusebius refers; but, after having been over the entire region in a dozen

different directions, I am now confident of having traced it from Pella past Miryamîn, Kefr Abîl, Maklûb, and up Wady Mahneh to 'Ain Jenneh. Besides the remains of the road, the route is a natural and feasible one, if any further evidence were needed. Wady Mahneh is a romantic valley. As the region has not been denuded of forests, great trees have fallen across it in some places; in others, the branches of the trees that stand on either side touch, and form beautiful arches above the path.

From Atiareh one cannot see far to the east, and in the west the Beisan plain is visible, but not the Jordan valley itself. Angles were taken here to Beisan, Tabor, and many other points. Mahneh, it may be added, is easily approachable from the east.

At El Husn, as well as elsewhere, we came into contact with government tax-collectors. The people suffer from them; but I suppose the officers themselves have no choice. They may be rough men, but are, no doubt, commanded to do as they do. They correspond, in some respects, to our tramps, inasmuch as they come to private houses in a village and demand food and drink,—not second-class fare, either,—and food for their horses. They also demand money. They are all armed, and the poor people do not dare refuse them entertainment. They do refuse sometimes to pay the tax, until the burden of the despised official, who is eating up their substance, becomes intolerable, and at last they yield, and pay what is demanded, if they are able; if not, they borrow the necessary sum, if they can; that failing, their goods are sold, and much suffering ensues.

But, besides tax-collectors, the people at El Husn had an extra annoyance in the shape of a company of men, consisting of two or three officers and about thirty soldiers, all mounted, who had been to Sûf to quell a revolt that

had broken out there on account of the burdensome taxes. Jebel 'Ajlûn is a comparatively wealthy district, and, during the present war, its inhabitants have been bled unmercifully. The arrears of taxes had all been paid, also certain taxes in advance, and a new demand was made in the shape of a war contribution, or "patriotic loan," as the matter was known in Europe. The process of raising the patriotic loan was for mounted and armed men to go about to the different towns and villages and say: "Give us five hundred pounds [more or less, as the case might be] or go to jail." The spirited sheikh of Sûf, backed by his people of the same hot blood, tried to get rid of the burden by resistance, but he saw that it was useless to fight the company of soldiers that had been sent against him, and at last paid the official demand. The government never asks whether it is easy or difficult for the people to pay the tax. It needs money, and exacts it. If great hardship is thereby entailed upon the people, the government does not care, and those who suffer must recover from their complete or partial ruin as best they can. A civilized man cannot help blushing whenever he applies the word government to the barbarous system of robbery and oppression under which the people of the Turkish empire drag out a miserable existence in poverty and wretchedness.

Last night was cold, and this morning the thermometer was 38° at 8.30 A. M. and 51° at 8 P. M. Ice formed in some places in the village, and also at some points between here and Gerash.

NOTE.—In his "Land of Gilead," 1880, Mr. Lawrence Oliphant has made extensive use of my reports and letters without, in many cases, giving proper credit. To mention a single instance, my account of Dra'a has been almost entirely borrowed by him, without acknowledgment. As to the illustrations in his volume, the only good one, the frontispiece, was taken from a photograph by the American Society, for which no acknowledgment is made.

CHAPTER XXVIII.

THE WATCH-TOWER OF GILEAD.

Kulat er Rubad. View from its walls—the Jordan valley, the Sea of Galilee, and the Dead Sea. Historical events and famous men. The site of Ramath Mizpeh. Chorus of jackals. Difficulties connected with exploration work. Escape without serious injury. Unpleasant rumors. Men not willing to risk their lives. Compromise. Money makes men brave.

CAMP AT 'AIN JENNEH, Sunday, March 18, 1877.

THIS afternoon I have been with Khatîb—an intelligent man belonging in 'Ain Jenneh—to Kulat er Rubad, to correct my notes of points that could be seen from the castle, and to enjoy the wonderful prospect. I remained there until after sunset, and we were so late in returning to camp that my companions were on the point of sending out messengers for me.

This ancient castle is situated on one of the most prominent peaks of the mountain range east of the Jordan. This must always have been a landmark in Gilead from the earliest times. Many other points in this same range are visible, both to the north and to the south, and the wall of mountain on the west of the Jordan can be seen from end to end. Not only the Dead Sea and the Sea of Galilee, but

the entire valley between them appears to lie at our feet. The view is more than a picture. It is a panorama of great variety, beauty, and magnificence. This valley is without a parallel on the surface of the globe, and its sacred river unique among all the watercourses of the earth. The distance from sea to sea is about seventy miles, but the river, in flowing through the plain, makes a distance, according to Lieutenant Lynch, of two hundred miles. Its course is traced by a "line of luxuriant verdure" (Stanley, p. 280), through which here and there the water itself appears, like sheets of glistening silver in a field of green. At intervals, watercourses are seen which wind across the plain, and their banks are dark with the tropical trees and shrubs that flourish in this hotbed of nature. Where the supply of water is sufficient, oases exist throughout the year, upon whose fresh beauty we can almost suppose the parched and barren hills of Judea to look down with envy. One of these oases is the beautiful Succoth region, where Jacob tarried after his return from Padan Aram. Another is the great Shittim plain, where the law was repeated by Moses before the tribes entered the promised land, and another still is the garden of Jericho, near which the hosts of Israel first pitched their tents on the west of the Jordan. As these watercourses and the fertile sections of the plain about them are the same now that they were in antiquity, they enable us to locate, beyond dispute, the scene of a number of interesting historical events.

The bed of the Jordan is sunk to such a depth that no portion of the valley through which it flows is reached by its life-giving waters, yet along the line of the river itself vegetation flourishes with unusual vigor. A writer in Smith's "Bible Dictionary," E. S. Ffoulkes, refers with generous pride to the fact "that a nation from the extreme west, from a country utterly unknown to the Old or New Testa-

ment, should have been the first to accomplish the navigation of that sacred river, which has been before the world so prominently for nearly four thousand years" (American edition, ii., p. 1462, column 2). He is referring to Lieutenant Lynch, of the American Navy, who, in 1848, succeeded in passing down the Jordan in boats from the Lake of Tiberias to the Dead Sea, and in making a thorough and scientific exploration of both the river and the Dead Sea itself. The honor of priority in this work would not, however, have belonged to Lieutenant Lynch or to America, had it not been for the unexpected misfortunes and disasters which overtook the party of the heroic English Lieutenant Molyneaux, in the preceding year, 1847. His party, after enduring great hardships, was robbed and broken up, and Molyneaux himself died soon after, from the effects of his exposure in the fearful regions of the Lower Jordan and the Sea of Death. From where we are sitting we see far in the south, ending the great valley and touching the mountains on either side, lying bright and motionless as molten lead, that sea which, in ancient times, was enshrouded in mystery, but which by modern research has been measured, sounded, analyzed, and understood. This river and valley, and especially the mysterious Lake of Sodom, which swallowed up all and gave forth nothing, unless by some subterranean passage, were a perpetual surprise to the few Greek and Roman writers who have spoken of them. In addition to Josephus,—Tacitus, Pliny, Strabo, and particularly Pausanias, were astonished that a river like the Jordan should disappear in a sea that had no outlet. Far in the north is the Sea of Galilee, of which the Jewish historian speaks as "sweet and full of life" ("Wars," iv., 8, 2). The hills about it are quiet and clothed with verdure, and their appearance is lovely and inviting compared with the wild, desolate, and savage aspect

of those that rise about the Dead Sea in the south. If from this strange valley we lift our eyes to the western mountains, we see Carmel in the distance, stretching out its length towards the Mediterranean; while farther south are the hills of Ephraim, and in the north those of Naphtali, Ebal and Gerizim, Gilboa and Nazareth, Tabor and Hermon.

To the Hebrews, whose fathers had died in the wilderness, and who had come up across the great plains of Edom and Moab to "the mountains of Abarim before Nebo" (Numb. xxxiii., 47), what must have been their surprise when they stood on "the top of the hill that looketh toward Jeshimon" (Numb. xxi., 20) and saw this vast plain sunk down between the mountains, seamed with watercourses and dotted with oases, ending with the Dead Sea in the south, and stretching far up among the hills to the north? To such desert pilgrims, these streams must have been inviting, these oases must have given promise of rest. The parched, barren, poorly watered plains of the wilderness they were to exchange now for "green pastures" and quiet waters (Ps. xxiii., 2). For eight centuries previous to their arrival, the Canaanites had occupied this valley, and Sodom, Gomorrah, Admah, Zeboim (Gen. x., 19), and Jericho were some of their principal cities. But none of the historical events which have since made this valley famous had then been enacted, and some of these we may pass rapidly in review while we linger on the ruined walls of this ancient castle. The scene of most of these events can be pointed out from this watch-tower of Gilead.

Yonder, Naaman, the Syrian, washed at the direction of the prophet Elisha, and was healed of his leprosy, although at first he looked upon the Jordan with contempt in comparison with the rivers of Damascus (II. Kings v., 12). At

some point along that river is the scene of the baptism of our Lord, at Bethabara, a name which, if it corresponds to the present ford 'Abara, has, it is claimed, been brought to light by the researches of the English party ("Quarterly Statement," April, 1875, p. 72).

Far in the south is the site of Livias, where Herod Antipas was probably holding his feast when John the Baptist was beheaded. Near this place were the famous acacia-groves of Joshua's time, where the children of Israel first pitched their tents after descending from the mountains of Moab. Here, also, was Abila of Josephus's day, and he describes the spot as embowered in palms ("Antiquities," iv., 8, 1; v., 1, 1). Between that point and Jericho is the place where the Jordan divided its waters until the bannered host had crossed in safety. Yonder is Jericho itself, with its gardens and green fields, a place whose history is as checkered and thrilling as any romance; the scene of Joshua's victory, of Herod's death, of Christ's mercy to the blind man, and of his forgiveness to the penitent publican. Here was a famous school of the prophets, at which Elijah and Elisha stopped a few moments while on their way from Bethel to the Jordan. That same day the Jordan was divided when smitten by Elijah, and, at some point within sight on the eastern bank, the horses and chariot of fire appeared, and Elijah, as if that the manner of his death might be in keeping with that of his life, went up into heaven by the wild path of the whirlwind (II. Kings ii., 11).

Yonder, near Beisan, Gideon crossed in swift pursuit of the Midianite host, under Zebah and Zalmunnah (Judges viii., 4, 10). Down the valley near us is Succoth, whose princes refused to give Gideon assistance on that memorable occasion, and who suffered in consequence a terrible punishment. At that point this hero turned to the left into the mountains, following the line of the Jabbok, along

"the way of them that dwelt in tents" (Judges viii., 11), in his pursuit of the retreating invaders from the desert. Far out towards the Mediterranean, whose blue waters can be discerned in the distance, lies the great Esdraelon plain, a battle-field of the ages, and along which time and again the swarms from the eastern deserts spread themselves "like grasshoppers for multitude," to plague and plunder Israel (Judges vi., 5). At one of those fords before us, forty-two thousand Ephraimites were slain on that fatal day when they were put to the test whether they could say "shibboleth," or only "sibboleth,"—a simple test, but one by which it was proved whether or not they belonged to the hostile party (Judges xii., 6). Across that river Jacob went with only his staff, a poor man, to return, after a time, possessed of great wealth. By one of those fords near Jericho, David once crossed, a fugitive from his own capital and kingdom. By that ford Absalom and his army crossed in hot pursuit, the rebellious son rushing on to his own defeat and death. There, also, David, accompanied by that charming old man, Barzillai, recrossed the stream, to receive, on the opposite bank, the ovation prepared for him by all Judah, as a welcome on his return to the kingdom (II. Sam. xix.). There, likewise, the great Joab crossed, when he led the army of David against the children of Ammon (II. Sam. xi.). Yonder, the brave Judas Maccabeus crossed when he went to deliver his brethren in Gilead, and recrossed with his victorious army, on their way to Jerusalem, "singing psalms and hymns as they went" (Josephus, "Antiquities," xii., 8, 5; I. Macc. v.). Yonder at Jericho, sixty-three years before Christ, Pompey, with his army, was encamped, preparing to go up to the siege of Jerusalem; and there, also, sixty-eight years after the birth of Christ, Vespasian was resting with his legions, which, after many hard-fought battles, had at length suc-

ceeded in reducing to ruins the cities and fortresses of Galilee. There, in the time of Christ, was the splendid theatre and palace which Herod the Great had built, and there, also, was the scene of that tyrant's death. The first Christian emperor, Constantine, regretted on his death-bed in Nicomedia, that his long-delayed baptism could not take place in the sacred river before us. On that plain, not far from Succoth, King Solomon had his brass foundries, where the furniture for the temple was cast. At that white *wely* or tomb near Succoth, lies buried the famous General Abu Obeideh, who died in A. D. 639, a victim of the plague which swept away no less than twenty-five thousand Moslem soldiers.

Thus, as we look down from Kulat er Rubad upon this river and valley, the Sea and the Lake, our eyes rest upon the scene of a multitude of famous historical events in which many of the great men of antiquity bore a part: Chedorlaomer, Abraham and Lot, Joshua, Jacob, David and Solomon, Gideon and Jephthah, Absalom, Joab, and Judas Maccabeus, Pompey, Vespasian, and Herod the Great, John the Baptist, and Christ, the Redeemer of the world.

The following suggestions are here offered as to the identification of this important point with Ramath Mizpeh, a city on the northern border of the territory of Gad:

The inheritance of the tribe of Gad is fully described in Josh. xiii., 24–28. Verses 25–27 are as follows: "Their coast was Jazer and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah; and from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir; and in the valley, Beth-aram [Heb. *Haram*], and Beth-

nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the Sea of Chinnereth on the other side Jordan eastward."

If the language of the twenty-sixth verse is to be understood literally, we suppose it refers to the extent of Gad's territory from south to north and from east to west: "*from Heshbon* [on the south] *unto Ramath-mizpeh and Betonim* [on the north], *and from Mahanaim* [on the west] *unto the border of Debir*" [on the east]. It is probable that the place here called Ramath-mizpeh bears other designations. The full name in Hebrew is Ramath hammizpeh, רָמַת הַמִּצְפֶּה. It has been thought to be identical with Ramoth Gilead (or Ramoth *in* Gilead), with Mizpah of the history of Jacob and Laban (Gen. xxxi., 49), and with Mizpeh of the history of Jephthah, which is mentioned five times in Judges, chapters x. and xi. In Judges xi., 29, it is defined as Mizpeh of Gilead. There appears to have been, east of the Jordan, another Mizpeh in Moab (I. Sam. xxii., 3), and another near Hermon (Josh. xi., 3, 8), but there can hardly have been two places of that name in Mount Gilead. Mizpeh, Mizpeh of Gilead, Mizpah, and Ramath (ham-)mizpeh may refer to the same place. This may be true, and Ramoth Gilead refer to another place entirely.

Mizpeh and Mizpah are from the same root, צפה, "to view," or "to look forth," and signify a watch-tower or a summit which commands a wide view on all sides. The only place in Mount Gilead or Jebel 'Ajlûn that answers the requirements is the summit crowned by the fortress Kulat er Rubad. We have already described the remarkable view to the west from this point. The view in an easterly direction is comparatively limited; still the region is suitable for extensive military operations. North of the

village of 'Ajlûn are the remains of an ancient building which must have been of great strength. The stones that remain are four or six feet thick, and eight to twelve feet in length. The oldest inhabitants testify that when they were boys some of these stones were broken up for building material. The only name the ruin bears at present is "Deir Hanna." For several hundred yards the stream flowing through 'Ajlûn is covered by a fine arch, apparently of Roman work. Ibn Batuta (A. D. 1302–1378) went from Nablûs to visit 'Ajlûn, عجلون, as if it were a place of importance. He went thence northward "by way of the valley between two mountains, and called El Ghor." Judging from the extent and character of the ruins, 'Ajlûn must have been an important place in very early times. The same is true of Kulat er Rubad. Were it not occupied by a castle it would still be the most commanding summit in the hills east of the Jordan, between the Jabbok and the Sea of Galilee.

The fertility of the region, the abundance of water, and the commanding view, would always make 'Ajlûn, including the district about it, an important centre. No other ruins similar to these exist in the Gilead hills. We refer, therefore, the four names, Mizpah, Mizpeh, Mizpeh of Gilead, and Ramath (ham-)mizpeh, to this locality. The suitableness of this and the absence of any other suitable place are indications of the correctness of this suggestion.

Furthermore, in my judgment, the Bible requires as the boundary between Gad and half-Manasseh an east and west line running through Mount Gilead, dividing it in halves, and such a line would naturally run past, or, perhaps, a little to the north of, 'Ajlûn. This was the rallying point of the Gileadites when pressed by the children of Ammon. Here "the elders of Gilead" met

to consult for the national safety. This was the home of Jephthah (Judges xi.).

Starting from this point, Jephthah went north and "passed over Gilead" "and Manasseh," and then returned and "passed over Mizpeh of Gilead," the district about his own home; from this point, also, he started to go south to meet the children of Ammon (Judges xi., 29). He seems to have attacked the enemy in their own home. He smote them from Aroer, situated between Rabbah and Jazer, driving them in a south-easterly direction, "until thou come to Minnith" (Judges xi., 33).

In the struggle between the Ephraimites and the Gileadites, which occurred in Jephthah's reign, the description of the route pursued by the Ephraimites could not be more accurate than it is as found in Judges xii., 1. Starting from Shechem, their capital and rallying point, they would go down by the only natural road—the present Wady Fari'a—to the Jordan valley, cross the river at the present Damieh ford, pass on to Zaphon at the mouth of Wady Rajib, in order to go up Wady 'Ajlûn, the only feasible route to Mizpeh, the capital of the Gileadites. Jephthah, however, went down to Zaphon, where he met and overcame them in a great battle, and slew multitudes of them as they attempted to flee across the Jordan, whence they had come (Judges xii.).

The north boundary of Gad is defined as extending "to Ramath-mizpeh and Betonim" (בטנים). This verse, Joshua xiii., 26, reads, in the Septuagint: "And from Esebon unto Araboth by Massepha, and Botanim." If this word "Botanim" refers to a place, it must have been on or near the boundary line, and been of equal importance with Ramath (ham-)mizpeh; otherwise, why should it have been mentioned? Gesenius makes the word mean *pistachios*. If the word refers to a nut-bearing

district, no other in all Gilead would so fully meet the requirements as the region about 'Ain Jenneh. At present that place possesses large groves of walnut-trees.

The place Batneh, or Bataneh, five miles south-west of Es Salt, is not to be thought of as a boundary of Gad. The Jerusalem Talmud knows a Botneh (בוטנה, "Aboda Sara," i., 4), where was a celebrated market. Eusebius and Jerome write of Βοτνια, Βοτενειν, Bothnin, as existing in their time.

There is at present a district south-west of Dra'a known as El Botein, البطين, which represents, without doubt, the name mentioned by Eusebius and Jerome and in the Jerusalem Talmud. There can be no objection to considering Betonim as referring first to a place and afterwards extending to a district. The present El Botein is a little too far north, but the district may once have been larger, and the modern name may still be a relic of the Bible name.

As we came away from the castle towards the village of 'Ajlûn, we were greeted by a chorus of jackals, such as I have seldom experienced. It is a mystery where this multitude of wild animals get enough to eat.

My constant wonder is that I go about these old ruins, and over these walls and rocky roads, without breaking my limbs. I run risks as though I were a shepherd living in the fields and at home among these ruins and rocks. In passing over some very rough places, I am often anxious about the lives of our men and animals, and about our property; but thus far during all our East Jordan experience we have been providentially preserved from any serious injury. The work of exploration is carried on in these regions under great difficulties.

People at home expect important results, but the obstacles to be overcome they do not appreciate and cannot take into account.

Since coming to 'Ain Jenneh, we have heard many rumors about the country to the south and the trouble among the Arab tribes. Such reports, however, do not frighten us, for we have heard similar reports many times. Still, we have good evidence that at present there is an unusual disturbance in those regions, and to exercise prudence is always wise, especially when dealing with men who have guns in their hands. Affairs there may be bad enough, but they can hardly be as desperate as represented.

One of the most difficult tasks we have hitherto undertaken to accomplish has been to get a messenger from this region to go to Es Salt. The distance is two days' journey, and we desired a messenger to carry a letter to one of our friends in that place, who would communicate with some of the Arabs whose services we wished to obtain. When Arabs are wanted, they have to be hunted up. But, as a tribe breaks up into sections which are located at different points, this, in one respect, is not such a difficult matter as one might think. Even in the desert, the inhabitants are so far civilized that persons can at all times be found who know where their neighbors are, and what they are about. At present, however, our best way was to send to Es Salt, and have our friends there find the Arabs and communicate with them. But no one was found willing to go on this dangerous mission. At first, no one would go for any price. After the village people had consulted about the matter for an hour or two, some men were found who would go for an enormous sum. They knew that we could not pay so much, but this was their shrewd method of

declining. Towards mid-day, after a long talk with some of the leading men, we made the dangers appear less formidable than they did in the morning, and at last one young man came forward, who for three times the usual price would try to go to Es Salt; at all events he would risk his life on our account. We paid him only a small portion down, for if he were surely going to be killed we thought it would not be policy to lose our money and our man too. He bade us good-by, and left his friends in a very anxious state of mind. It was possible, of course, that he might be picked off by robbers lying in ambush, for the roads in some places are infested with desperate characters. Still, we hoped all would go well, and tried to cheer him as he left us.

In three or four days he was at the appointed place in the Jordan valley with the Arabs whom we wanted, and had experienced no harm.

CHAPTER XXIX.

On the Lower Zerka, or Jabbok.

Outlook to the east. The plains of Bashan. Wadies Yabis and 'Ajlûn. Flour-mills. Military route. Fruit-trees. Tell Ammata. Mashalkha Arabs. The Beni Abbad. Our English friends enjoy hunting. Tell Deir 'Alla. Pottery. Novel mode of fording the Jabbok. Dens or cells. Figures in red paint. Dealing with Arabs. No dragomans needed. Spring chickens at reduced price. Shepherd and a sun-umbrella. Anxiety about our Arabs. English friends return. The "bark" of Arab dogs. "Jack" gets tired. A feast and a murder. "Seventeen-shooter." Interest in guns. The country disturbed. Sending property to Es Salt.

Camp at Wady Zerka, or the Jabbok,
in the Jordan Valley, Wednesday, March 21, 1877.

TO one who is familiar only with the rocky fields and rough mountain-sides of Western Palestine, the scenery anywhere among the Gilead hills would be a pleasant as well as a great surprise. The combination of hills, valleys, fields, watercourses, and forests is such that scores of square miles might be taken in the condition in which they are found to-day, and cut up into beautiful parks. From certain summits the view towards the west is magnificent, commanding the Dead Sea, the Sea of Galilee, the entire Jordan valley, and much of Western Palestine

besides, while from other points the sweep to the north, the south, and the east is almost unlimited. The eye runs from Damascus and its fertile plain far down into the remote regions of Moab, and although far to the east the Hauran Mountains cut off the view in that direction, yet the prospect to the north-east and south-east is unobstructed. One sees all Bashan lying like a garden or a prairie at one's feet. The view embraces also a large part of Moab and Gilead. Trachonitis, Auranitis, Batanea, Gaulanitis, and Iturea can from some points be brought under the eye at once. Bozrah is there, a city five miles in circumference, appearing like a small black spot on the plain. There is the battle-field where King Og was defeated. Yonder are his two capitals —Ashtaroth and Edrei. There are the sites of the sixty cities which had walls and brazen bars. Yonder is the route of the great army of the Israelites under Moses and Joshua. There also is the route of Judas Maccabeus and his veteran soldiers. A large amount of land, taking it all together, is cultivated in the Hauran, and this fact is best appreciated when one stands on one of these summits and looks down upon the plain of Bashan. Besides the green fields of grain, one would, with a glass, pick out a large number of ruins, and likewise detect here and there various groups of black tents or great herds of camels.

The upper portion of Wady Yabis or Akhdar,—its gardens and orchards, its fields of grass and grain, combine to render it a charming place; but Wady 'Ajlûn surpasses Wady Yabis in respect to cultivation and beauty, because it is larger, and the fountains which feed its copious stream are at a much higher level in the mountains. 'Ain Jenneh is near the head of the wady, and the fountain and streams flowing among the olive-trees and walnut-groves make this one of the most delightful valleys in Syria. There are three other flourishing villages,

namely, 'Ajlûn, 'Anjara, and Kefrenji, all except the last in the immediate neighborhood of 'Ain Jenneh, and the valley, from this last place clear up to Kulat er Rubad itself, is full of ruins, showing that this locality has been occupied by towns or cities from remote times. At one point on this wady, I saw an orchard of unusual extent, in which were at least eight kinds of fruit-trees; the fig, olive, apricot, quince, plum, lemon, apple, and pomegranate, growing side by side. The valley is full of flour-mills. I counted at least a dozen, some of which, however, were not in use. For the most of the distance, Wady 'Ajlûn is not a ravine but a broad valley, along which a road could easily be built. The road, when approaching the mouth of the wady, turns to the left, or south, and drops down into Wady Rajib, where there is also a large stream of clear, cool water. This wady is sometimes called Wady Ammata in the lower part, but Wady Rajib in the upper portion. Tell Ammata, at the mouth, is, no doubt, the site of an ancient city, corresponding to the Amathus of Eusebius and Josephus, and also of the Jerusalem Talmud. Soon after leaving Tell Ammata, we passed the *wely* of Abu Obeideh, where were several groups of tents belonging to the Mashalkha Arabs. Along the Zerka, and particularly near Tell el Hamma, which is at the mouth of Wady Zerka, the Beni Abbad were encamped. Soon after leaving Abu Obeideh, some Arabs came to meet us, who proved to be our old friends. The sheikh had a very long, fine spear, and his greetings were most cordial. He and his people offered to assist us. This sheikh, however, was a brother of the one who had served us on former occasions, and "for the love which his brother had for us, he himself would become our servant." The sequel showed that we had no reason to suspect the sincerity of his high-sounding words, for he proved himself a faithful friend.

On my first visit to Kulat er Rubad, I was inclined to think, as some others have done, that it was Moslem work, but subsequent examinations have convinced me that the foundations, at least, belong to the oldest work in the country. The stones are of the same character as those in the lower portions of the castle at Shukîf, Banias, Bozrah, and like some of the lower portions of the wall of Jerusalem. Arabs never build with stones of that size.

Since coming here, our English friends have had fine sport hunting in the bottom-lands along the Zerka. Quail and francolin are abundant. With some of my companions I revisited Tell Deir 'Alla (written Derala in the Jerusalem Talmud), and noted the points that can be seen from its summit. We asked an Arab who was with us how the mound came to be covered with pottery. "God put it there," said he, and this was his only reply. These people have nothing to do with "secondary causes," and thus save themselves a great deal of trouble.

I found a place where, with my rubber boots, I could wade across the Zerka, and, indeed, I have often done so without wetting my feet. This time, however, I carried Mr. Ashworth across on my back, and did so again on our return from the ramble that afternoon. He was very much amused at the way in which the difficulty of his crossing the stream had been overcome. We visited the point on the south of the Zerka where the mountain approaches the stream, and where there are some curious excavations in the rocks. The rock in the side of the mountain farther south is full of dens or cells, but at this point great masses of rock lie along the valley near the Zerka, which contain several of these cells. Why the cells should have been made in these rocks I could not at first understand, but at length discovered that the masses had at some time fallen from the side of the

mountain above. Land-slides, I have discovered, are not infrequent in different parts of the country. These homes or dens of anchorites were excavated in what was once the solid rock of the mountain. I noticed that at least two of these cells were nicely ornamented with figures drawn in red paint. With time and patience the designs could be copied. Mr. Ashworth, as well as myself, thought that these drawings were remarkable.

The Arabs about us are very kind and do us many favors. There is a way to get along with them easily and without being molested by them. One of the most unsafe ways is to employ a dragoman from Jerusalem, Beirût, or Damascus. This class of persons terrify travellers by exaggerated accounts of the dangers, and thus extort a large price for taking them east of the Jordan; and when once they have reached the country, they do not treat the Arabs with any too much civility, and serious trouble is liable to ensue. The Arabs are easily affronted, and will make exactions of travellers who are under the care of a dragoman which they would never make if the travellers could communicate with them in their own language and journeyed alone.

Game, as I have said, is abundant here, and our living is a little better than when we depend on our canned provisions and the scanty supplies we are able to purchase of the Arabs. Often in the desert we would have been willing to pay a large price for a chicken, but here some women came along with chickens for sale, which were offered at two piastres each, that is, eight cents. They were nice chickens, but we were well supplied with quail, francolin, and other birds, and did not wish to purchase.

While we were on Tell Deir 'Alla, a peasant came running from a great distance at the west of us, where

he was at work in the plain. When he reached us he was very much excited, and we thought perhaps something was wrong with him, or about our being on the mound, but he simply wanted to see who we were and what we were doing. He soon became very friendly and talked a great deal. He took my sun-umbrella and sat down under it, and then laughed, at the same time asking what it was for. He said his friends would see it, and they would wonder what tent that was on the top of the tell.

This morning (21st) I arose early, feeling quite anxious about our Arabs, whom we expected, and who were overdue, in case that nothing had happened to them. Before my companions were up, however, our Bedawin friends were announced, much to my relief and satisfaction. They explained to us the real situation among the tribes, and, as they had had no sleep, they wanted to rest that day. This plan seemed the best, and the day was spent in preparations for future work, and in necessary duties about the camp.

Our English friends decided to leave us here and return to Beirût. They did not care to expose themselves needlessly to dangers among the Bedawin, and, besides, their own duties made it necessary for them to return at this time. Two horsemen who had come with us from Tiberias, we sent back from the Zerka, because their lives would not be safe among the wild Arabs, and we did not wish to incur risk on their account. Our friends went up the valley in the care of these two men. They were to spend two nights in the Bedawin tents with Arabs who, we knew, would receive and treat them well.*

* We learned afterwards that they had reached Tiberias without special incident, except being made painfully aware of the contrast between a good bed in a civilized home and any which the wild Arabs, in their tents, had to offer a guest.

These gentlemen took with them their two dogs, leaving us only three. Our dogs have been, on some occasions, a means of protection to us. The Arabs are never without dogs about their tents, and the howling of these animals at night, or even during the day-time, if a person approaches a tent, is something fearful. The voices of their dogs are, in every respect, unlike the cry, howl, or bark of dogs in civilized lands. Some voices are husky and hoarse, others faint and pitched on a high key; some dogs appear, indeed, to have very little voice at all, while others have a low growl, resembling a roar; but, among all these twenty or more different voices, you will not recognize one that has a clear, natural bark, like a dog in Europe or America. The presence of our dogs has been thus far a warning to any evil-disposed Arabs, if there have been such persons about, that they could not probably approach our tent at night without being encountered by our protectors. As for "Jack," he has short hair, and his feet often become sore from running over the rocks and parched plains; we have frequently been obliged to mount him on the top of a mule-load and carry him for miles.

After our friends had gone, we devoted our attention for some time to the politics of the country. Before this, however, our new-comers had gone to the tents of the Beni Abbad to have a conference and to drink coffee. The Abbad were one of the aggrieved parties in the recent trouble. Sheikh Mûsa, of the Abbad, came to our tents in the afternoon, and stayed two hours conferring with us and our friends, and going over the history of the affair from his point of view. It was not, however, until after he had gone that we got any clear idea of the state of the case. It seems that 'Ali Diab, the great sheikh of the Adwan, was pasturing cattle

in this region, and some of the Beni Sakhr came here for the same purpose. These two tribes are now on friendly terms. The Beni Sakhr people took a sheep from the Beni Abbad to make a feast for a guest from the Adwan tribe. The Abbad people made a fuss about the matter, and, in the quarrel, an Abbad man of low degree shot and killed a man of high degree belonging to the Adwan. The original difficulty was thus between the Abbad and the Beni Sakhr, but it had resulted in a blood feud between the Adwan and the Beni Abbad. The Adwan demanded satisfaction, and at one time the Abbad were willing to give up the murderer. This, however, had not been done; and, so far as we could learn, the Adwan considered that they could not obtain justice except by attacking the Abbad.

Sheikh Mûsa is now an old man with gray hair, yet he has a boy's interest in guns. Perhaps, as war is in prospect, his mind runs in that direction; yet most of the Arabs that I have seen have this gun mania, and our breech-loaders and "seventeen-shooter," as they call our Winchester rifle, were always a mystery and delight to them.

The name of one of our guides is Saleh, a brother of the old 'Ali Azîz. He has a fine form and a pleasant voice, and for a Bedawin is a superior man. 'Ali Nimr is also with us, and Fellah, and some others.

All these Arabs, the Beni Sakhr, the Abbad, and the Adwan, are suspicious of the country between here and Es Salt,—at least, they pretend to be so. We wished to send some of our property to Es Salt and leave it, as it was necessary to load with barley the animals which carried it; since it was impossible to obtain any along the line of the Jabbok where we proposed to go. But neither our own men nor our Arabs were willing to risk their lives in this

region. At last an extra present lessened the dangers, and, indeed, opened the way.

By our English friends to-day I sent letters to Beirût and to America. To-night there is a splendid sky above us, and I regret that I need sleep, for I should like to keep awake and watch the brilliant stars beaming as they beam only in these Eastern lands.

CHAPTER XXX.

Exploration of the Jabbok.

Winding course. Biblical associations. Fertility. Irrigation. Cities of Gad. Beth-aram. Herod Antipas. John the Baptist. Beth Nimrah. Succoth. Identified with Deir 'Alla. Zaphon. Penuel located at Tulûl edh Dhahab, or "Hills of Gold." Canaan's crossing. Important discovery. Zerka, the "blue stream." Safety of our messenger. Barley scarce. Arab indifference as to the future. Reeds for pens. Freaks of mules. Small pig. Arab hunting. Politician and road commissioner. Roman road. Kulat Zerka a storehouse. News from the desert. Gusr Azrak. Theatre at Amman. How overlaying material was fastened. Encounter with smallpox. Caravan in motion. Theatre described as "where the girls used to play."

Camp at Amman, March 26, 1877.

IN reference to the fact of our men braving all dangers and going to Es Salt, as mentioned in the last chapter, it may be worth while to state that our property reached its destination in safety, and our messengers with their barley and animals also returned in safety, and met us at the appointed place, farther up on the Jabbok.

The valley of the Zerka, which we have explored during the past few days, some portions of it for the second or third time, is one of great interest in many respects. Its winding course is remarkable, making it in this regard unlike any

other river of Syria. The Jordan is more crooked, having almost innumerable short bends, but the Jabbok sweeps far out into the desert, then doubles back upon itself and forces its way through a great mountain. The valley is seventy or more miles in length, and is exceedingly fertile. Along its head-waters lived a great and powerful race, which existed from the earliest advent of the Hebrews in this region clear down to a period subsequent to the time of Christ. Besides its natural features, the Biblical associations connected with it have brought it prominently before the Christian world. The valley itself, the stream, or the towns upon its banks, have a place in the history of Jacob and Gideon, the Midianites and the Ammonites, David and Joab, Jeroboam, and Antiochus the Great. If Palestine is ever brought under a good government, this ancient valley will again attract settlers as it has hitherto during every flourishing period of the country's history. Its capacities are great, because every acre can be reached by irrigating canals. Even at present it is very extensively cultivated, and contains many fine farms, and the wheat crop this year promises to be excellent. With regard to these canals, those who now cultivate the land say that they dig no new ones, and the Arabs assert that they have always existed here. On the hill-sides there are, at certain points, some unused canals, of which a few can be traced to a distance of five or eight miles. These remains show that in ancient times there was a perfect system of irrigation, by which not only the bottom-land was brought under cultivation, but in some cases even the foot-hills themselves. When the present farmers wish to utilize a new piece of ground, all they have to do is to clear out and repair one of these old canals. Some of these canals exhibit such skilful engineering that I often wondered how the people of to-day, whether Arabs or

fellahîn, could have built them, until they assured me repeatedly that neither they nor their fathers had anything to do with their construction. They must have been built originally at great expense, for they lead under ledges, and around bold, rocky cliffs, following the irregularities in the mountain, to a great distance, where only skilled workmen could carry them. The farmers generally combine and share the expense of keeping a certain canal in order, and then each will have control of the water for his fields on certain specified days, the same as is customary in the Jordan valley and elsewhere.

The children of Gad had a number of important cities, and, indeed, almost the entire valley on the east of the river Jordan seems to have fallen to their lot. In Joshua xiii., 27, we read: "And in the valley [*emek*] Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the Sea of Chinnereth on the other side Jordan eastward."

These four places appear to succeed each other in regular order from south to north.

(1.) Beth-aram is called in Numbers xxxii., 36, Beth-haran, and the Hebrew in the passage in Joshua referred to above reads *haram.* The names are, however, essentially the same. Josephus, Eusebius, Jerome, and the Jerusalem Talmud all mention the place. Herod Antipas rebuilt it, and called it Julias, and this name sometimes appears as Libias or Livias. Its identity with the modern Tell er Rama cannot reasonably be disputed.

The rebuilding of this place by Herod Antipas, and his bestowing upon it a royal name, lead us to infer that it may have been one of his favorite resorts. The fact that there was a royal palace here only confirms this supposi-

tion ("Wars," ii., 4, 2; ii., 9, 1; "Antiquities," xviii., 2, 1). May it not be reasonable and extremely probable to suppose this to be the place where Antipas was holding his feast when John the Baptist was beheaded? Macherus was just south of the Zerka M'aîn, on the east of the Dead Sea, and "it is implied from the way in which the order for John's execution was carried out, that the place of his confinement was near to the scene of Herod's banquet" (Lewin, "Fasti Sacri," p. 204, No. 1295). If the occasion celebrated was a birthday or the anniversary of his accession to the throne, the time in either case would have been in the spring, and before the Passover of that year (*ibid.*, No. 1294).

In my judgment an almost insuperable objection to supposing the feast to have been held in Tiberias, or in any city farther north than Julias, would be the distance. The head of the victim appears to have been produced *at the feast*. But in the Jordan valley, at no season of the year, could the head of a well man, after being separated from the body, be kept many hours without becoming offensive. To go from Tiberias to Macherus and return would require at least two days' and two nights' consecutive and hard riding. Of course we might suppose that the head was salted, but I am not aware that any such custom prevailed at that period. If Livias, now Tell er Rama and the Beth Haran of Joshua's time, was the scene of the events just referred to, it becomes one of the saddest and most memorable places in the Holy Land.

(2.) Beth-nimrah, in like manner, corresponds to the present Nimrîn, opposite Jericho. The ruins cover a considerable space, and the location is an excellent one for a city. The stream which flows past the place is perhaps the largest on that side of the Jordan south of the Zerka, and to it I refer the "waters of Nimrim," mentioned by Isaiah (xv., 6) and Jeremiah (xlviii., 34). The drying up of this large

stream would indicate that all smaller ones had ceased, and hence we can infer what a terrible calamity such an event would be for all that region. Wady Nemeireh, at the south-east corner of the Dead Sea, where an attempt has been made to place the "waters of Nimrim," is not appropriate, because the stream there is insignificant, and besides, the word Nemeireh is the diminutive of *nimr*, *leopard*, and hence means *little leopard.*

(3.) Succoth. Between Wady Nimrîn and the Zerka the Jordan valley is quite barren, because it cannot be irrigated from the Jordan itself, and there are no mountain streams to bring down water upon the plain. There are no ruins in this part of the valley, and the region has never been occupied by towns. The physical conditions just referred to make it evident that we are not to look for the site of Succoth south of the Jabbok.

Succoth comes prominently into view on three or four occasions, namely: Jacob's return from Laban, the division of the country under Joshua, the pursuit of the Midianites by Gideon, and (if the place is the same) the casting of the heavy furniture for the Temple by Solomon.

The battle with the Midianites took place not far from Jezreel, to the north-west of Bethshean. The routed desert people fled across the Jordan, and took the shortest course to the great eastern plains, whence they had come. Gideon pursued them, crossing the Jordan by some ford near Bethshean (Judges viii., 4), going down thence to Succoth, and following the route which the Midianites had taken. This fact locates Succoth on the east of the Jordan. Indeed, the attempt to locate it west of the Jordan, at the place called Sakkût, was never successful.

The details of the division of the country by Joshua oblige us to place it on the east of the Jordan, and next in order after Beth Nimrah, to the north.

After Jacob had parted with Esau, he journeyed to Succoth (Gen. xxxiii., 17). The meeting with Esau was after Jacob had crossed the Jabbok, and some have argued because there was no mention of recrossing that river that Succoth must be to the south of it. In the same manner it might be argued that because there is only one mention of crossing the Jordan, Jacob did not recross it, and hence Shechem must be on the east of that river. But both arguments are alike destitute of value or force. The word "journeyed," נסע, gives no hint as to direction, distance, or the character of the country passed over. From the hints now gathered, we can say that Succoth was not south of the Jabbok; that it must be north of the Jabbok, either near it or at considerable distance from it, and that it was in the Jordan valley on the east of the river.

Jerome says that Succoth was "trans Jordanem in parte Scythopoleos" (Com. on Gen. xxxiii., 17). Again, it is defined in the Onomasticon as "beyond Jordan, in the tribe of Gad." We learn from Psalms lx., 6, that between Shechem and Gilead there was a "valley of Succoth," עמק (compare Ps. cviii., 7). Josephus says that still in his time the place was called Tents, which is equivalent to Succoth ("Antiquities," i., 21, 1). Eusebius also calls the place *σκηναι* (see the Onomasticon). The region about the mouth of Wady Zerka is fertile, with abundant grass and water, and is very much frequented now by the powerful desert tribes for the purpose of pasturing their flocks and herds.

The Jerusalem Talmud has an important statement respecting Succoth, where, speaking of the cities in "the valley," *i. e.*, "Beth Haran," etc., it says: "The modern name of Beth Haran is Beth Ramatha; that of Beth Nimrah is Beth Nimrîn; that of Succoth is Darala, and that of Zaphon is Amatho" ("Shibiith," ix., 2, *Gemara).*

Darala can also be written Derala. Neubauer (p. 248) gives it Tarala or Tarela, תרעלה. Reland (p. 308) reads דרעלה, which in the index, p. 830, he transliterates Darala. דרעלה is the reading of the oldest editions of this Talmud, although in the later editions printed at Krotoschin, 1866, and Sitomir, 1865–'67, תרעלה is given instead. Dr. Delitzsch, however, the eminent commentator, who has examined the matter thoroughly, informs me that Darala, דרעלה, is the correct reading. He says, further, that תרעלה, being a Hebrew word, has probably been substituted for the combination, דרעלה, Dar-ala. This is an important point, for we find that just north of the Jabbok one of the most conspicuous mounds or tells in the plain is called Deir 'Alla. The Talmudic word דרעלה is composed of עלה, "to be high," and דר, frequently used in Palestinean Hebrew to represent the Arabic Deir, دير, and "Darala" is the way a Jewish writer would represent the local appellation just given. Furthermore, in modern Hebrew we find at least five competent scholars and authors, Benjamin of Tudela, Parchi, Rabbi Joseph Schwarz, Dr. Israel Schwarz, and Dr. Zunz, representing in Hebrew the Arabic *Deir* by *dar*, *dir*, and even simply *dr*.

It is evident that the Hebrews had one name for this place, the Greeks another, and, later, the Arabs another, which last was transferred to the Jerusalem Talmud.

Zunz's statement (Benjamin of Tudela, ii., p. 408, *note*) that "תרעלה is beyond doubt the Batanic 'Tharsila' mentioned by Eusebius," is entirely inadmissible, because the Talmud gives it (when corrected to דרעלה) as representing Succoth, which was in the Jordan valley, while Tharsila was in Bashan.*

* As in this volume I have repeated occasion to refer to the Jerusalem Talmud, it may be important to mention that in regard to religious and historical matters, and particularly in regard to geographical state-

This interesting tell is situated about one mile north of the Jabbok. It is sixty feet high, and longest from east to west. On the north side it is joined by a smaller mound, on which are ruins. The large mound is covered with broken pottery of many colors and qualities. There is every evidence that the mound is artificial; indeed, so far as it has been examined below the surface, it is a mass of *débris*. The Arabs living in that region have a tradition that this mound was once occupied by a city.

If this mound is the site of Succoth, it represents the most southern point reached by Gideon in his pursuit of the Midianites. If he crossed the river near Beisan and hastened down the hot valley, by the time he and his men had reached Succoth, the words might well be applied to them, "faint, yet pursuing" (Judges viii., 4). The princes of Succoth refused to aid Gideon because they lay in the track of the advancing and now retreating Midianites, and they were not sure but, by giving the aid asked for, they should bring upon themselves the vengeance of the as yet unconquered desert warriors. (See verse 6.)

(4) Zaphon. This place we consider to be the same as Amathus of later times. According to Joshua xiii., 27,

ments, scholars consider it a much more reliable authority than the Babylonian Talmud. Upon the general difference between the two works, Steinschneider, "Jewish Literature," English translation, London, 1857, p. 273, makes the following remark: "Frankel shows that the Babylonian Talmud injures the more correct ideas contained in the Jerusalem Talmud by many unwarranted additions and inexact statements, and has given examples in different places of his new Monatschrift." In its geographical references and details, the Jerusalem Talmud justly deserves to be regarded as the higher authority, especially in such as pertain to Palestine, since it was written in the country itself a century and a half before the other, and by a body of intelligent men, who were eminent in their time, and whose knowledge of the Holy Land was, as could easily be shown, more exact than that of men who lived at a much later period in the valley of the Euphrates.

Zaphon was the next important place immediately north of Succoth. Eusebius and Jerome place Amathus twenty-one miles from Pella, towards the south. Eusebius says in "Lower Perea." The Jerusalem Talmud states that Zaphon corresponds to Amatho ("Shibiith," ix., 2, *Gemara).* Josephus ("Antiquities," xiii., 13, 3) calls Amathus "a very strong fortress belonging to the inhabitants beyond Jordan." It was taken by Alexander at the time referred to, or later, and demolished ("Antiquities," xiii., 13, 5; "Wars," i., 4, 3). In "Antiquities," xvii., 10, 6, Josephus speaks of "the royal palace at Amathus by the river Jordan" as being burned down. In "Wars," i., 4, 2, it is called "the principal fortress beyond the Jordan." Edrisi (pp. 5, 16) calls it one of the largest cities in the Jordan valley.

About three miles, or a little more, north of Deir 'Alla, at the mouth of the Wady Rajib, is an important ruin and mound called Tell Ammata, which we have previously mentioned. Burckhardt, Gesenius, Zunz, and many others consider this as representing the Amathus of Josephus and the other ancient authorities.

If the Bible mentions the places in order, and Succoth is at Deir 'Alla, Tell Ammata must be Zaphon. In this case the permanence of the name is to be noticed. The references in Josephus seem to fix its position *near* the Jordan.

In two passages (Joshua xiii., 27, and Judges xii., 1) the word Zaphon occurs in such a connection as to make its explanation somewhat doubtful. Some scholars regard both as meaning northward, and think that no proper name is intended. Others regard both as proper names. If the men of Ephraim "went northward," יעבר צפונה, to fight the Gileadites, where would they go to? Jephthah at this time was at Mizpeh, the present 'Ajlûn, and the only

natural course of the Ephraimites would be to cross the Jordan at the Damieh ford, and push forward by the direct route for Jephthah's capital. Doing this, they were met at Zaphon by the enemy and beaten.

Among the important places in the territory of Gad, and connected especially with the region we are now considering, was Penuel. This place is so closely connected with Succoth that the proper location of the latter does much towards locating the former. From Gen. xxxii., we learn



that Penuel must have been situated immediately upon the banks of the Jabbok. In Gideon's pursuit of Zebah and Zalmunna, he *went up* (יעל, Judges viii., 8, 11) from Succoth. After crossing the Jordan near Beisan, he followed down the valley to Succoth, and turned thence into the hills. It is stated further: "Gideon went up by the way of them that dwelt in tents, on the east of Nobah and Jogbehah" (verse 11). This is added, to make his route and direction specific. "The way of those dwelling in tents" must have referred to a well-known route leading to the

eastern deserts. Even if Nobah is located at Kunawat and Jogbehah at Jubeiha, this would indicate the general direction of Gideon's pursuit, and point to the line of the Jabbok as the course of this desert route. Further, a fair interpretation of the circumstances leads to the conclusion that Penuel was not far east of Succoth. Penuel is called a city (עיר, verse 17), of which the chief feature was a *tower;* for, while nothing is said about destroying "the city," it is said that Gideon threatened to "break down" the tower, and afterwards stated that he "beat down the tower" (verses 9, 17). This fact, that the chief importance of Penuel consisted in its tower or castle, justifies us in the supposition that it was either on the frontier or else on some main route leading from the East to Western Palestine.

This is confirmed by the circumstance that Jeroboam, after having built Shechem, went out thence and rebuilt Penuel (I. Kings xii., 25). It seemed necessary for the defence of his capital that this eastern fortress should be in good repair, and occupied (no doubt) by a sufficient garrison.

As to the site of Penuel, there is but one suitable point on the Jabbok, and that is at Tulûl edh Dhahab, or "Hills of Gold." These mounds are about four miles east of "Canaan's ford," a crossing which is not far from Tell Deir 'Alla. They rise from the middle of the valley to a height of about two hundred and fifty feet. They are conical in shape, with abrupt sides. The line of these hills is east and west, the same as that of the valley; but the stream winds so that one hill is on one side of it, and the other on the other side. Whether approached from the west or the east, or looked down upon from the mountains above them, they form very striking objects. Further, they are covered with ruins, and on the eastern of the two are the remains of an ancient castle. A strong wall

of massive stones runs from the summit to the foot of the eastern mound on the south-west side. The platform of the "tower" or castle was supported by a wall, the remains of which are fifteen or twenty feet high, and which extends to a distance of over one hundred feet. These substantial structures, considering the size of the stones employed, must have been built at very great expense. The work is not Moslem, Christian, or Roman; the stones are unhewn blocks, and appear to date from a remote period. The road from the west follows up the north side of the river, and crosses it a little to the east of the eastern mound. It immediately rises on to a small plateau, where are ruins called El Khûf. The Midianites, who troubled the Hebrews, were desert people, and, in making their great raids to the west, would avoid the hills, and follow the most feasible route. Even after reaching Western Palestine, they kept to the lowlands. The only route open to them was that along the valley of the Jabbok. Here they would be sure of a good road and an abundance of grass and water. A castle and garrison on this route would be very necessary, if the western kingdom (as Jeroboam's) was to be protected from invasions from the eastern plains. The strange physical conformation of the valley at this point, Tulûl edh Dhahab, would always attract attention. And if the promontory of Ras esh Shukah, on the Syrian coast above Beirût, could be called Theouprosopon, or "Face of God," on account of its strange appearance, Tulûl edh Dhahab would be much more likely to impress an Oriental as indicating some special manifestation of Deity, and would receive its name accordingly.

The Mushra'a Can'aan, a ford of the Jabbok in the Jordan plain after the stream leaves the hills, is specially

interesting on account of the name. The name may be that of a man or of the country, but in either case it is significant. The next important ford is Mushra'a Nusranîyet, or "Crossing of the Christian Woman," on the road between Es Salt and Burma. The crossing on the road between Es Salt and Gerash is called Mushra'a Ziblîeh, but the Zerka, unless when the water is high, can be crossed at almost any point, except where the bed is too rough. East of Tulûl edh Dhahab the valley contracts, and at some places is only one hundred yards wide, yet there is a good road along it which is well worn, showing that it is a favorite route. At the Nusranîyet crossing the hills on both sides are quite steep. Loaded animals are, however, constantly crossing there without special difficulty. But even in these narrower portions the width is not uniform. The hills recede, and there are small fertile plains where Arabs pitch their tents, and find water, pasture, and fuel in abundance. From a point some distance below the Gerash crossing, the valley is wider, and from thence to Amman it is characterized by broad and fertile bottom-lands. In that portion where the stream reaches its most eastern limit, some distance below the Kulat Zerka, it is fed by several large, fine fountains. Although the water from numerous important wadies flows into the Lower Zerka, it is still, even in its upper portion, a large stream. Two of the more important fountains just referred to are 'Ain es Sukhni and 'Ain el Jirm, by the latter of which our camp was pitched. It is sixteen hundred feet above the sea level. Along this most eastern portion of the river, the hills on both sides are low, but barren of trees and verdure. This fountain, El Jirm, breaks forth at the foot of a great ledge of rocks, and the water in it is very clear, but not cold. The Zerka, for half its length at least, has a peculiar clayey color. The word Zerka means

blue. When looked down upon from the hills, it sometimes shows a bluish tint.

In my opinion, the Zerka in its eastern portion is much more winding, and likewise extends farther to the east, than has hitherto been indicated on the best maps.

My companion, as well as myself, likewise our muleteers and servants, of their own accord, often remarked, "What a fine road this is along the Zerka!"

The men whom we sent to Es Salt, as before stated, overtook us at our second camping-place. They had experienced no trouble from wild and warlike Arabs, but had experienced a great deal in finding barley. Barley in all of this region is very scarce, the price is high, and our men declared that they had to beg it from house to house. There has been but little rain in all this section of the country south of the Zerka, but the people with whom we have talked seem very indifferent about it. They say, "God is merciful." They do not worry about a lack of rain or the prospect of poor crops, as people in similar circumstances would do in America. I do not know but they are right. Worrying about what cannot be helped does no good; yet in Christian America we do it constantly.

On the Zerka the abundance of the retem-bush attracted my attention, because it was not in flower on the Lower Zerka, but was so higher up. On some bushes the ripened seed-pods and flowers were found together. Some of these bushes are of great size.

At one portion of the valley east of the Gerash crossing, a peculiar reed grows, such as is used for making pens. Our Arabs stated that it did not grow elsewhere on the streams of the Belka, neither on the Jordan, and on the Zerka only here. For the correctness of this statement I do not pretend to vouch.

The fine wheat fields along the line of the Jabbok are to me a constant surprise. There are a few mills now in operation at different points on the stream, together with a noticeable number of ruined mills. Sometimes a mill is built, and the owner, not finding it profitable, abandons it. In other cases, the point chosen has proved to be unsafe because of robbers, and after one or two millers have been murdered the place is forsaken.

The formation along the Lower Zerka is sandstone, and I noticed several places where there had been remarkable land-slides. Great masses of earth and rock have fallen, and in one case the whole side of the hill or mountain had gone down into the valley below. The sandstone does not appear to hold so firmly as limestone.

At one point, while our camp was crossing a beautiful plain, three of our mules, without any warning, suddenly plunged down the bank to the stream below, and in doing so, fell with their loads. Two loads went into the stream, and this made trouble and loud talking among the tired muleteers and servants. When the accident happened, only three or four men were in sight, and these laboring in a field; but the noise of our men drew together a dozen or twenty fellahîn and Arabs. They seemed to rise out of the ground, for no one could tell whence they came. I have often been surprised at a similar phenomenon. When we have supposed that we were entirely alone and unobserved, and that no people were within miles of us, we have seen here and there the head of an Arab rising from behind some rocks. They peer out cautiously at first, but soon grow bolder, and at last stand up, and generally come where we are, for whatever fears they may have would not stand in the way of the gratification of their curiosity. An Arab is one of the most inquisitive of mortals.

We caught, at one camping-place in this valley, a small pig not three weeks old. He was beautifully marked with brown and white stripes, and his head was very large in proportion to the rest of his body. We tried to keep him, but his presence was likely to make trouble with our Mohammedan friends, and it was with considerable regret that we killed and stuffed him. When full grown, he would have been a savage beast, and with his nose he would have been able to do the work of a ploughshare in a wheat field. The thickets along some portions of the Zerka are the favorite resort of wild boars, as well as of jackals and other animals. Sometimes the Arabs set fire to the dry material along the river-bank, which drives out the animals, while the Arabs stand ready to shoot them, or give them chase. They gave us enthusiastic accounts of these hunting operations. Among the growth of bushes and trees along the Jabbok, the oleanders deserve to be mentioned. They stretch unbroken for perhaps one mile, and look like a young forest, presenting to the eye, when in bloom, a scene of indescribable beauty.

The valley at present is full of Arabs. Of those in our employ, Fellah seems to be most interested in the *politics* of the country. He knows the size of the different tribes and their location, and speculates about the possibility of trouble between them; and even appears to be anxious about the consequences of the war in Europe. His forte is government. One of his friends, however, seems to be thoroughly posted as to all roads, paths, or trails. He would make a good overseer of highways, if such an officer were needed in the desert.

'Ain el Jirm is two hours forty-five minutes north of Kulat Zerka. Twenty minutes south of this point, a large wady enters the Zerka valley from the east. It is called Wady Dhulail, and I refer to it because it illustrates what

a vast volume of water may sometimes flow in a wady which is dry most of the year. In this case, judging from the marks of the *débris* on the bushes and banks, this stream must have been from fifty to seventy yards wide, and from three to six feet deep—so deep that it would be impossible for animals to cross.

At Kulat Zerka, the course of the stream and valley is north-east and south-west. The castle is two thousand one hundred and fifty feet above the sea level. We stayed a long time at this place, and besides chatting with the people of the castle, went through the nearly endless ceremony of drinking coffee. With the Arabs here were several women, who assisted about making the fire, and also listened to our conversation, and asked us for tobacco. Kulat Zerka is kept in tolerable repair, as it is needed by the pilgrims to Mecca, and the Arabs of the neighborhood store their grain within its walls. We noticed great quantities of barley and flour stored in boxes and bags. They told us that it belonged to the Bedawin. As no one dare touch it, it is perfectly safe. This castle is their bank. The present keeper informed us he had been there three years, and his father was keeper there before him.

The Roman road from Kulat Zerka to Amman can easily be traced at certain points. There are a few ruins in the valley, and others among the hills, both to the north and the south of it, and one of these, Rusaifeh, on the north of the wady, must have been a city of importance.

Along this valley, many square miles, which last year were covered with fine wheat, are this year dry and barren. The land is allowed to lie idle one, and sometimes two years. Then it is ploughed and irrigated, and when seed is sown, behold, the desert plains become green and fruitful! Below Amman, a great many camels were feeding,

and there were hundreds of tents belonging to some of the Belka Arabs.

During our consultation at Kulat Zerka, I tried to learn something about the country to the east. They said that Arabs going to the east took a three days' supply of water with them. At that distance there was a castle, great marshes, and a river flowing eastward. I asked about the distance of Salchad, Um el Jemal, and Bozrah, from the place of which they spoke, but they all replied that Kulat Zerka was nearer than any one of the points I had mentioned. One of the men said that the castle was "like Kulat Zerka." Another said, "There is always water there, and a large swamp, and many water-fowl. There is a Nahr Azrak, and a Gusr Azrak." An oldish man, who came into the castle while we were drinking our coffee, said that once he came the entire distance from the place of which we were speaking to Kulat Zerka in a single day. He started early in the morning, and arrived at his destination late at night. This is substantially the same testimony that I have obtained from other Arabs. On a former visit to this place, as I have elsewhere stated, a young man, whom I did not now see, said the only ruin he knew anything about, lying near the castle to the east, was one called Khan.

I have reëxamined and measured the theatre here, and also the other remains. The extensive ruins on the top of the hill to the north no doubt occupy the site of the citadel, or part of the great city, which David took after Joab had taken the city of waters, *i. e.*, that portion of the town which lay along the stream itself. I spent a part of one night in the great theatre, when the moon was shining with all its intensity. The sense of desolation was oppressive. Kings, princes, wealth, and beauty once came here

to be entertained, where now I see only piles of stones, owls and bats, wretched fellahîn and donkeys, goats and filth. The Arabs have no means of recalling the past, but to those who can do so, the contrast between what has been and what is to-day, in such a case as this, is painful.



Large Theatre at Amman, and Small Theatre at the Left.

The stream here is full of fish. They have yellow bellies, and are very slimy compared with fish in our American streams. I tried to shoot some, but did not kill any. The Arabs killed quite a string of these fish with stones—a method of fishing I never heard of before.

Unlike very many cities of Palestine, the position of Rabbath of the children of Ammon, which was called the "City of Waters," did not enjoy a fine outlook, because it lay in a valley between two mountains. Yet there was

quite an extensive view up the valley to the west and down it to the east; but from the hill to the north and the citadel and temple situated there, the view was extensive, reaching in the north-east as far as Salchad castle, which, although sixty miles distant, is a prominent object on the horizon.

It has been stated in some books that the bed of the Zerka, where it passes through Amman, was paved, but of such paving I find no traces. The natural bed is rocky, and the stream is full of square blocks and broken columns that have fallen into it. There is evidence, however, that the stream, in portions at least, was covered, and the space above levelled and perhaps paved, which would have added a great deal to the breadth and beauty of the city, to say nothing of the convenience to the inhabitants.

On the interior walls of the cathedral and some of the other public buildings here, and likewise on certain columns, there are a multitude of holes, which cannot easily be accounted for by a person seeing them for the first time. Such holes occur in very many of the best ruins east of the Jordan. But the walls, in many cases, were overlaid with plaster, or probably in a few instances with some more costly material; and, in order to support it, holes were made on the face of the stones which was next to the room, and in these small pieces of copper or iron were inserted and fastened, and the short projecting end was bent upwards so as to form a hook on which the overlaying material was firmly supported. From these ruins, and also from others previously, I peeled off some of the plaster and obtained several specimens of these copper hooks. They are in the shape of a nail, or more frequently flat pieces of copper, two or three inches long, three-quarters of an inch wide, and one-eighth of an inch thick. Where iron was used, it has, for the most part, decayed. During

past centuries the most of such overlaying material has fallen off, or else it has been stripped off by the natives in order to obtain these bits of copper and iron, which they could find abundant ways of using to advantage. If for



Ruin at Amman, Showing Holes on the Interior of the Walls.

no other purpose, they could utilize them as they do bits of lead which they get from old ruins, that is, by cutting them into small pieces and using them instead of bullets or shot. The pieces of copper were generally wedged in with bits of flint or marble.

The apse of this cathedral, according to my compass, instead of being at the east end, where it is commonly to be looked for, was at the south-east. It may have been arranged thus on account of the inconvenience arising from the channel of the stream, or from the situation of other buildings.

Near this cathedral were some Arab tents, and, after a while, a woman, apparently in distress, came to us and wanted help. She did not state clearly what the trouble was. By questioning her, we learned that her husband and some other members of her family had the smallpox, and she was asking for medicine, and that we should go and examine and treat the cases. The Arabs appear to be quite indifferent to this terrible disease, although they tell us that sometimes it is very fatal. Yet, let a report come from the East or the interior that the cholera is moving westward, and these same people are thrown into a wild panic. In the present case we declined having anything to do with them, and, so far as we could, kept clear of that camp. Smallpox is not an agreeable neighbor at any time. Most of all is it so in the desert, away from medical skill and comforts of every kind.

A long caravan of Arabs, moving eastward, passed our camp while here, presenting the usual grotesque appearance. They live in the desert, and appear to have but little property, yet the miscellaneousness of their goods, as seen while they are in process of moving, is a very striking feature of such a procession. The kids and lambs were in great groups, separate from the sheep and goats, and, as usual, were driven by young children. I took pains to count their dogs, of which there were no less than fifteen,—enough to make night or day hideous if one were to approach the tents of these people suddenly. Their bundles all look alike, and I often wonder how each owner sorts out his property when the caravan reaches its destination. They may have some power of subtle discrimination which civilized people do not possess; for, out of a flock of a thousand goats, each one apparently exactly like every other, I have often seen the

owners pick out those that belonged to them, with the same readiness and certainty that a mother would from a crowd of children select her own offspring.

Another camp of strolling gypsies visited us here, but their music and entertainments are generally too rude to be even curious.

This large theatre was more than three hundred feet from outside to outside, in front, and the thickness of each wall was about ninety feet. This included the corridors, which exist in each wall. The ground in front of the theatre was paved. The arena is now filled with *débris.* Probably if this were removed, some inscriptions or relics of value would be discovered. The Arabs call the theatre Mala'abi, and say it is "where the girls used to play." There are sixteen seats in the upper tier, not counting the floor of the platform at the top. The second tier has fourteen seats, and there appear to have been ten or twelve in the lower tier, but the accumulation of *débris* prevents the number in this tier from being determined accurately.

CHAPTER XXXI.

A War-Cloud.

The Ammonite country. Its important towns. The Jazer plateau. Extensive preparations for a battle. Thousands of tents. Cut off from Es Salt and 'Arak el Emîr. The Abbad "not fair fighters." Wady Bahath. The Shittim plain. Our men are afraid. Noise a stimulus to courage. Helping a wounded Arab. Not commissioned as a surgeon. Wheat and barley injured by a worm. Rough experience of our men.

Camp on the Shittim Plain, March 28, 1877.

THE whole region south of Amman, and also north and west of it, abounds in ruins. Amman itself was the chief city of the children of Ammon fifteen centuries before Christ, and it was also the chief city in that section of the country in Roman times. The Jazer region to the west of Amman, which the children of Reuben and Gad asked for because it was a place for cattle (Numb. xxxii.), would be prized by agricultural people in any part of the world. It is not to be wondered at that the two and a half tribes were perfectly willing to stay on this side of the Jordan. Judea has no land to compare with it, neither has Samaria, except in very limited portions. The surface of the

country is slightly rolling, but the fields are broad and comparatively free from stone. Here common Arab trails broaden out into fine roads. Here are rich pasture lands and luxuriant fields of wheat and barley, and the ignorant Bedawin who own the soil point with pride to the green acres that are spread out beneath the sun. Among the important ruins in this section, after Amman, are Safût in the north, Yajûz and Jubeiha in the middle, Rusaifeh to the east of Amman, and Sar in the west. These are only a few of the scores which exist. Rawnak also deserves to be mentioned, because of its singular round tower, Khurbet Sar being the only other place which has one of a similar character, the latter, however, being square in form, but of the same material.

Some portions of the western edge of this plateau, including the brow of the mountain, are heavily wooded. With care, fine oak forests could be made to cover many of these hills that are now entirely destitute of trees.

Sar we made to be three thousand four hundred feet above the sea level.

On the Jazer plateau the weather was very warm at mid-day, but in the afternoon there were clouds, and the evening was mild and delightful. The two ponds or little lakes near Jazer form striking and attractive objects in the landscape.

While near Safût with my guide, one day recently, we came upon some rough-looking young men. They approached us with clubs and hatchets, and evidently intended to rob us. The Arab with me took my gun and threatened to shoot them, whereupon they left. All he would say about them, however, was that they were bad fellows.

From Sar, a portion of the Dead Sea is visible, and Wady esh Shîta descends rapidly on the south. The low hills seen in the north-west are well wooded.

The great plateau north and east of Sar is covered with black tents. The trouble already detailed seems to be growing worse. Reinforcements from the Hameideh in the south are expected, and the preparations look like war. The Beni Abbad are described as treacherous people, and not fair fighters, because they shoot from ambush. The talk among the great numbers of Arabs who flocked about our tents at Sar was simply immense, and if the expected battle should bear any proportion to it, it would be memorable in the annals of nations. At this place we seemed pretty thoroughly cut off from the routes and work we had planned; not that any of the tribes now gathering would molest us, but our Arabs would not go with us. Communication with Es Salt was entirely out of the question, and it was likewise impossible to reach 'Arak el Emîr. Our friends agreed to go with us to the Jordan valley by a southern and circuitous route. We followed the road to N'aûr some distance, and then, by a cross-trail leading past Tubaka el Fauk and Tubaka el Taht, we dropped down into Wady Bahath and reached the Shittim plain by way of Wady Kefrein. But on this route our men were constantly afraid of falling into an ambush, and every time the report of a gun was heard they would stop, until by examination they had satisfied themselves that the way was clear, and that it was safe to proceed. On such occasions, it is difficult to determine what the real amount of danger is. For my own part, I have always been sceptical about the danger, especially when in the presence of our men, or of the Arabs. Still, there was a possibility that we might come suddenly upon men secreted in the bushes or rocks, and receive a volley before we had time to make known who we were.

At the point where we struck Wady Bahath, the wady itself is very deep, and the high hills or mountains on

either side are precipitous. The hills and mountain-sides are, however, covered with trees, and along the valley there is much grass. We followed a trail which wound down the north side, and led to a fine fountain of clear, sweet water, from which proceeds a large stream. A short distance below, on the left bank, was a ruin called El Ba'ala, formed of large squared stones, near which is a flouring mill. The ruin may be of Roman origin, yet, in that case, the stones would be of unusual size even for their best work. Wady esh Shîta, coming from the north-east, joins Wady Bahath at this mill, and below the junction the name Bahath is preserved. Several springs contribute their share to help swell the stream in this wady, and about them are marshes and thickets of canes and reeds. About one hour below the ruin Ba'ala, Wady N'aûr comes in from a southerly direction, and half an hour beyond that point Wady Sîr joins Bahath from the north. Soon after the junction of these two great wadies, Sîr and N'aûr, the name Bahath is changed to Kefrein, and the latter is preserved as far as the Jordan valley.

The Shittim plain furnishes a good illustration of how easily a person may be deceived here as to distances. If one not familiar with it were to approach it first from the eastern hills, he would say he could cross it in twenty minutes at least, going only at a walk. Having been over it in many directions, I know that it would be impossible to do this. On one occasion I tried it, going in the direction now indicated. From the eastern edge of the plain we went at a fast walk, and some of the way a half trot, and it was just two hours before we reached the plain of the Lower Ghor. Josephus says that Abila, probably situated at Kefrein, was sixty stadia east of the Jordan. The same discrepancy between real and apparent distance is even

more noticeable in going across this plain from north to south. From the vicinity of Nimrîn the Dead Sea does not appear to be far away, yet one would be four hours in reaching it, going in a straight line.

While at Khurbet Sar, and after leaving it, I was interested in the efforts our men put forth to appear brave and indifferent to danger. The air was full of rumors of the worst kind, while before them on the great plateau were thousands of tents, and real preparations for war were going on. Instead of the usual trifling and camp nonsense, the talk was about guns, pistols, our "seventeen-shooter," and about the speed of our horses. They indulged further in an unusual amount of shouting, and especially of singing, unless at times when they feared an ambush. I have always noticed that these people sing and shout a great deal when they are trying to make believe that they are not afraid.

While we were at Khurbet Sar, one of our Arabs urged me to go to the tents of his friends somewhere among the vast number before us on the plateau, and see a sick man. As near as I could learn, the person had been wounded. My companion was not well that day, and remained in camp. I went alone to see what the trouble was, and to render any assistance if it should be in my power to do so. We wound about among the tents for some time, and I saw mounted men, spears, hatchets, flint-lock pistols, and long smooth-bore guns, and other weapons of Arab warfare, in abundance. The man whom I was taken to see I found had been wounded in the neck by a small shot or slug, and the wound was painful. He was in one apartment of the tent where I should think extra baggage was stored. At all events there was a quantity of bedding piled up about him, and as the place was closed, and three or four persons were sitting on the bedding about the sick

man, the air was stifling, and it seemed to me that even animals would die in such a place. We gave the man fresh air at once, and, although the weather was warm, he seemed to be revived. I cleaned and bathed his wound, showed the people how to do it, and explained to them that it must be dressed every day, but I had no means of extracting the ball. I told them I did not think the wound would prove fatal, which assurance seemed to relieve them all. The American Palestine Society had not commissioned me to act as surgeon in Arab wars, yet, except in the small-pox case, both my companion and myself rendered such assistance to the wounded, and also to the sick or suffering Bedawin, as we were able, consistently with the time and means at our disposal.

While most of the wheat in the Jazer region looked very promising, yet I noticed farther to the south a few fields that appeared as if the heads and tops of the stalks had been withered and turned black by a frost. I asked the Arabs the cause of it, and they replied, "Duda." This appearance is caused by a worm ("duda"), which sometimes ruins the crop. At this very time the wheat and barley fields about Jerusalem are suffering, I am told, from want of rain.

We had property at Es Salt, and some of our men volunteered to go and attempt to bring it to our camp. As we were well known to all the tribes in that region, I did not anticipate any trouble, although the Beni Abbad, the Beni Hassan, the Adwan, and two or three other tribes were, as I have already explained, gathering for war. The Beni Abbad had crowded up and filled the main valleys leading from the Jordan to Es Salt and Amman, in order to cut off their enemies. But our men were reluctant to expose themselves to any danger, and a Syrian would not be true to his nature if he failed to urge an excuse when there was

any possible ground for doing so. A small bribe, however, made the danger seem less to some of them, who soon became willing to risk their lives. In fact, they were so devoted to us that they would face any danger, and almost welcome death itself, on our account. To this kind of talk we were accustomed, and it is certainly pleasanter to have men talk in this way than the opposite. Our men brought the property to camp safely, but it cost them hard work, and as two or three loads had to be extricated from a cluster of thorn-bushes, where they had tumbled after the animals had fallen, the men had their flesh and clothing badly torn, and they returned to camp terribly cross and tired.

CHAPTER XXXII.

CONDITION OF THE COUNTRY.

Moving Arabs. Unfortunate donkey. Partridges. Jericho to Jerusalem by night. Telegraph for instructions. Accidental death. Careless use of fire-arms. Archæology in Jerusalem. Call on a rabbi. Dirty streets. Indifference of the government. German Consul and expedition to Moab. Natural history collection. Live ostrich from Arabia. Conversation about the dangers east of the Jordan. Moslems with blood on fire. Terrible suffering. Why is there not a revolution? Francolin sent to Dr. Chaplin by my companion. Sheikh Fellah's letter to the president of our society.

CAMP OPPOSITE JERICHO FORD, Wednesday, April 4, 1877.

ON the west of the Jordan, scattered among the mud-hills from the river to the plain of the Upper Ghor, was a tribe of Arabs that had come from the region of Gaza. They had caused some trouble there, and the government had sent them to the east of the river. The government takes no pains to reform or improve these tribes, and removing them from one section to another is only shifting the burden, so far as the settled people of the country are concerned. It is like shifting the load of a mule that has a sore back. They were strung along among the hills, a strange, motley, grotesque procession. They were civil to us, and, in fact, Arabs on the road

always have been. The most touching sight was that of a poor sick donkey, left far behind to perish. We tried to urge him along, but he was too weak to walk. He was evidently aware of the situation, for he stood looking in the direction of the procession and his companions, all of which were far out of his sight, with his great fan-like ears extended forward, the picture of anxiety and despair.

The road from the Lower Ghor to Jericho was swarming with what are called Dead Sea partridges. They are about the color of the earth, and in the dusky morning light were very tame. We were anxious to reach Jerusalem as early as possible, and could not stop to shoot them.

In hot weather, the ride from Jericho to Jerusalem is a long and tedious one. I have been over the route in spring, summer, autumn, and winter. Once I made the journey in the night. Aside from the risk, that was the pleasantest of all. The barren hills stood up in the dim light like great temples, castles, and cathedrals, and above them the sky was brilliant with stars. A few wild animals and night-birds were awake, but what was of most interest to us, the robbers were all asleep,—at least they did not cross our track. The road for much of the distance is cut in the limestone rock, and the reflection of the sun from this dirty white, heated surface is very painful to the eyes.

The most tedious and anxious journey, however, that I made over this road was when I took my sick companion to Jerusalem, as described in a previous chapter. The heat then was great, made doubly trying by a terrible sirocco.

I telegraphed from Jerusalem to Beirût for instructions respecting my work, and while waiting for a reply, I had the pleasure of meeting Rev. Dr. Philip Schaff, of New

York, who had just come with his party from Sinai. Among the gentlemen with him was Rev. William P. Alcott, a Congregational clergyman, whose proficiency in geology enabled him to make many valuable observations on the rocks and fossils of the country he had passed through. They were treated a little roughly at the mosque in Hebron, and the fact was at once exaggerated by the natives into a hairbreadth escape from an infuriated and fanatical mob. I went with Dr. Schaff about Jerusalem; and, in fact, acted as his guide and interpreter on a visit to Bethany, the Mount of Olives, and elsewhere. Dr. Chaplin, upon whom I called in the evening, spoke of the favor with which my work east of the Jordan was regarded in England, and said that my letters in the "Athenæum" had attracted much attention. He and his family had just returned from a visit of ten months in Europe. This gentleman's duties here are very arduous, and after years of labor he not only needed, but deserved, the rest which he has recently taken.

While at Jericho, or near there, I saw the tents of a party of Frenchmen who had arrived the night before. While in Jerusalem, I saw the body of a man brought in, and learned that one of the party referred to had fallen from his horse and accidentally shot himself with his pistol. This sad event makes me doubly careful about fire-arms. I am constantly watching our men and cautioning them as to how they handle their pistols and guns, and I have reproved them so often for holding the muzzle of a gun, which they were examining, towards some person, that even our Syrians and Arabs are much more cautious than they were at first. Loaded guns or pistols are deadly weapons, yet men and boys handle them as if they were harmless toys. Men are just as reckless here about such things as they are at home.

Among the gentlemen in Jerusalem to whom I feel indebted for friendly attentions and valuable information, I would mention, besides Dr. Chaplin, Mr. Conrad Schick, an architect who resides there, and who is thoroughly acquainted with its topography and antiquities, and whose contributions to various periodicals, chiefly German, have thrown much light on various points connected with the Holy Land and Holy City. Where any digging is going on, or where old buildings are removed, he is on hand to observe and record any archæological facts that may be disclosed.

While in Jerusalem, I called on one of the principal rabbis, whose acquaintance I had formerly made, and from whom I learned many facts respecting the number of synagogues and schools in the city, and also the number of the Jewish population. It was with much difficulty that I found his house, as I went without a guide. The passages were dark, narrow, and filthy, with innumerable windings, and only by constant inquiries did I find the place at all. I refer to this visit in order to call attention to a remark which this rabbi made to me on my return. He led me through the blindest and dirtiest of the passages until the way was plain, and then said he hoped I would not consider the Jews to blame for the filth which I saw. "We have often," said he, "tried to do something or get something done about this matter, but the government gives us no encouragement, but rather the opposite, and under such circumstances we can do nothing."

The German Consul had received instructions from his government to visit Moab, and was making his plans to do so. His chief object was to investigate the subject of Moabite pottery, about which so much has been said and so much bitter feeling aroused. In fact, the Arabs themselves in that region are divided into two parties on this

subject. I was strongly urged to accompany the expedition, but this my duties did not permit.*

I visited the natural history collection which has been recently started in Jerusalem by foreigners, and which with pains might be made a large and valuable one. But the object in which I was most interested was a live ostrich in the possession of Mr. Shapira. The bird was brought up from Arabia when quite young, by some Mecca pilgrims, of whom Mr. Shapira obtained it. It is now four years old, is nearly eight feet high, and will run like the wind. It is quite dangerous, and will fight ferociously. All the members of Mr. Shapira's family, with the exception of the servant-girl, are afraid of the creature, and will have nothing to do with it; of her alone the bird stands in fear. It was let out into an enclosure, thirty yards long, perhaps, adjoining the house, and we had opportunity to witness a sample of its running powers. Half a dozen of us were standing on the piazza, and the bird was at the other end of the yard; suddenly it started for us, and before we could get inside and close the door it had reached us, and struck at us with its foot. The blow was a kind of horizontal push, hitting the door fully six feet above the ground, with sufficient violence to force it open. Just at that moment the servant appeared around the corner of the house with her broom, her only weapon, and the bird retreated. It has now almost no feathers, and its bare skin is red. It doubtless finds the winters of Jerusalem severe, compared with those of the region whence it was brought, but in Mr. Shapira's hands it is well cared for, and is in every way a curiosity worth seeing and studying.

* His visit, however, was subsequently made, and began to promise him results, when it was cut short by a message that war had broken out between Russia and Turkey, and as Russian subjects were to be placed under German protection, his presence in Jerusalem was needed at once.

In travelling in the country east of the Jordan there is no doubt considerable danger always, and this is especially true at the present time. My work for the past few weeks has led me through some of the most important sections here, and while I have been constantly obliged to be on my guard, I am certain the danger is not so great as in Jerusalem and some of the coast towns it is represented to be. A rumor in this country is like a thundercloud. It swells as it moves, and soon becomes black and threatening. While in Jerusalem during the past few days, I met Englishmen, and also Americans, who asked me with much anxiety: "Do you consider it safe to travel through the country now, either east or west of the Jordan?" My reply was: "No; I do not consider it safe, and I would not advise you to go; east of the Jordan not at all, and west of it only on the most frequented roads, and in large parties, if you can." But they continued, "Yet you go yourself." "Oh, yes. I do not hesitate very much. I attempt at least to go where I wish. I run some risks, but I have not yet been molested." My circumstances, however, are different from those of an ordinary traveller. I know so many people on both sides of the Jordan, particularly on the east side, and have friends among so many of the Arab tribes, that I should be safe where a traveller would not. There are now fanatical Moslems in all parts of the country, into whose hands it would not be safe for any European to fall. A Moslem at any time is none too good, but a Moslem with his blood on fire is a dangerous and explosive object in the presence of an "infidel." I refer now chiefly to such zealots as exist in every city and Moslem town, some of whom I know would like only too well to get at the throats of Christians, whether native or foreign. I do not wonder at the uneasiness and insecurity which everywhere prevail. My real wonder is that the poor, oppressed, miserable

inhabitants of this land, both those of the towns and those of the desert, do not rise and massacre every official that rules in the name of the Turkish government. The country itself, and all the people of it, are suffering because of the present state of affairs. Hotels are empty, dragomans get nothing to do, merchants sell no goods, banks transact but little business, travellers do not dare visit the country, and people everywhere are in suspense, expecting that their worst fears may at any moment become a terrible reality.

In the plain land of the Lower Ghor, near the Jericho ford, where our camp was moved from the Shittim plain, francolin abound, and Van Dyck was successful in securing a good number. The morning on which we parted with our Arabs, Fellah was to visit Jerusalem, and, besides letters, my companion gave him three of these beautiful birds to carry to Dr. Chaplin, who, we learned later, received them safely a few hours after we had bid our Bedawin friends good-by.

But, before taking final leave of us, this sheikh, who is a brother of the famous Goblan, of the Adwan Arabs, asked many questions about our Society, and as to the probability of our returning again to carry on the work. He had inquired before about the president of the Society, and expressed a desire to send him some message indicative of his good feeling towards us. The following letter was dictated by him and written down by myself:

"CAMP OF THE AMERICAN EXPLORING PARTY, OPPOSITE JERICHO FORD, April 4, 1877.

"REV. ROSWELL D. HITCHCOCK, D. D.

"*Dear Sir:* I have had considerable experience with the members of your exploring parties, and have tried to serve them faithfully while they have been in our country. I have enabled

them to labor in peace and security without being interfered with or molested by any of my own people or by any of the neighboring tribes. I have often heard of you, and wish you could visit our country yourself. Every road would be open to you and every tent would offer you a welcome. I am sorry that Dr. Merrill and Mr. Van Dyck cannot now go to Kerak and places south of the Arnon. If they ever return, as I hope, and as they expect to do, I shall in future guard and protect them, and try to serve them in every way.

"Yours respectfully,

"Sheikh Fellah el Fadil en Nimr."

[His seal.]

This letter of Sheikh Fellah was published in the Boston "Daily Advertiser" of May 24, 1877, and also in the New York "Evangelist" of the same date, and the editor of the last-named paper remarks upon it as follows: "The old sheikh may well send such a salutation to his best friend in America,—one who means no ill by invading his territory, but who would do him good and not evil all the days of his life. Though separated by thousands of miles of ocean, the president of our Palestine Exploration Society is doing a great deal for him and for his people, by the pains he takes to have their country thoroughly explored, its historical sites ascertained, and the land which has so rich a history restored to its place in the regards of the Christian world, as one in which, on account of its sacred associations, we feel the deepest interest, and with which we have the strongest bonds of sympathy. Dr. Hitchcock is untiring in this work. * * * By and by he may have his reward. Perhaps when the work is done he will accept the sheikh's invitation, and visit Palestine once more. Then it will be indeed a very strange and peculiar pleasure to find that his name is well known in the desert, and to receive a warm welcome from the wild Arabs, and to lie down and sleep peacefully under their tents."

CHAPTER XXXIII.

A Surprise Party.

Settling with our Arabs. Their pledges. Promise of a fine mare. Heartiness in their expressions of devotion. Up the valley. No water, and barren soil. Hares. Traces of Arab camps. Locusts. The Lower Ghor. Surprised by Arabs. Profuse explanations. A peace offering. Wild boars in the wheat fields. Game about Tell Damieh. Roman bridge. An Arab philologist. Hot weather.

Camp at Tell Damieh, in the Lower Ghor,
April 4, 1877.

AFTER breakfast we settled with our Arabs, who regretted our departure and pledged to us their eternal friendship. We then went north-east about one and a half miles, to Tell Ghurba, two of the sheikhs accompanying us to that point. This mound has a few ruins on it, and a few piles of stones over some graves. Probably the scattered stones are all gravestones, or piles of gravestones, that have been neglected. There is a good view from this mound of the valley south to the Dead Sea, and of the Tells er Rama and Kefrein, also east to Nimrîn, and north up the valley, as well as of the Jericho plain across the river.

While taking angles and waiting for our camp to come up, our sheikhs went over their list of pledges of

friendship, in which I have no reason to suppose they were insincere, for they had uniformly treated us well, even at times when we were entirely in their power. One of the sheikhs offered me his fine mare as a present, which I could not accept. He then promised to raise a foal for me, so that on my return I might receive from him a beautiful animal, of which I should be proud. These men wished us many blessings and unbounded prosperity. They sent kind messages to my wife and mother in America. One cannot fail to be impressed with the apparent heartiness of these wild men in their expressions of devotion to their friends.

At last the parting was over, and we went on our way up the valley without Arab guide or escort. Between Wady Nimrîn and the Zerka or Jabbok, the soil is barren. South of the Zerka, irrigating canals, leading the water from that stream, extend several miles, and here, during some years, one may find beautiful fields of wheat.

The valley is level, containing some shrubs and numerous alkali deposits. Although it is destitute of living streams, it is crossed in certain places by ravines whose beds are composed of sand and worn rocks, and along which there are occasionally a few bushes. Water is the life of this soil. Only water is needed to cover these barren plains with a rank vegetation.

We started a number of hares as we passed along, but as our dogs were lame, and our time was precious, we did not give them chase.

South of the Zerka, scattered over a distance of several miles, we passed twenty or more places where Arabs had camped during the winter months. They had been gone some weeks, having migrated to other sections. Still, without the *débris* of various kinds, the usual odor was sufficient evidence that they had been there.

Here, on the Lower Zerka, I have been interested in the swarms of locusts which we have seen, and which at one time almost darkened the sun. I saw more in the region between Sar and Hasban, and I hear that in the Hauran they have appeared in great numbers. The Arabs tell me that these are not specially dangerous, but that they lay eggs, from which the destructive locusts come. I thought it would be an easy matter to catch them, but after trying a dozen times and failing to get even one, I became aware that it was more difficult than I had supposed.

In four hours after leaving Tell Ghurba, we were on the edge of the plain of the Upper Ghor, and in forty minutes had descended into the Lower Ghor, and reached Tell Damieh, where we camped. The Lower Ghor at this point is a fertile valley about one mile long by three-quarters of a mile wide, and covered with wheat fields.

Our lunch was spread on the south bank of the Zerka, and we began to eat, very soon to be joined by company that we did not expect or desire. Suddenly thirty or forty Arabs, each armed with a long gun, emerged from the bushes that lined the stream, and before we had time even to rise to our feet, the dark swarm was upon us. There was no time to deliberate, or to make the best plan of action. My companion put his hand on our guns to prevent their being stolen, while I tried to gather up the cloth on which our lunch was spread. The odds were against us, if recourse must be had to fighting, but in a moment the fright was over and the danger passed. The level place where we were eating was only about three yards by six in extent, and we were under the bank, so that those who crossed the stream above jumped down upon us, while those who crossed where we were sprang directly upon us from the stones in the stream, and for a few seconds we had a genuine scare. Then came the explana-

tion. These men belonged to the Beni Abbad, and were on the lookout for their enemy. They had seen our horses and animals feeding with no men near them, and supposed they belonged to Arabs whom they intended to surprise and capture. Some of these very men had been in our own service previously, and they were astonished to find that they had made a descent, not upon enemies, but upon their own friends and employers, and that at our meal-time. Had they been disposed, they could have bagged us and all our property. As it was, they took nothing. We gave them some of our nuts and oranges, and what was left of our luncheon. They were profuse in their apologies for having molested us in such an unceremonious manner, and the most of them soon left. But a few wished to remain with us till the next day, to protect and serve us. The wheat was in the ear and nearly ripe, and one of these men brought us a small bundle of wheat-heads which he had roasted, and presented it to us as a sort of peace-offering. To the Arabs, such roasted wheat-ears are a great delicacy.*

In the wheat fields about Tell Damieh, the wild swine have made great havoc. Ravages by these animals always stir a Mohammedan's blood. He hates the *khanzîr* as he does an "infidel," and if left to himself would no doubt subject both to one and the same fate, provided he could catch both. One of the Arabs who remained with us here had a long grievance to narrate about the wild hogs, and the damage done to his crops by them. That very day he had found three young pigs running about

* This peace-offering I did not eat, but preserved carefully, and brought it to America as a memento of this singular episode in my life in the desert. It has served a good purpose, in illustrating to my friends the size of wheat in the Jordan valley during the last of March and the first of April.



RUINED BRIDGE ON THE JORDAN NEAR THE MOUTH OF THE JABBOK.

in his wheat, which he caught; "and I was so angry," said he, "that I dashed them against a stone, and then I stamped them into the ground with my feet."

Francolin were plenty in this valley, and towards night they began to call from ever so many different points in the plain, and we succeeded in shooting several. Their call is peculiar, and still more peculiar is the fact that if you go whence the call proceeds, even if you go stealthily and are lynx-eyed, the bird will have disappeared. They fly with a whirring noise and in a straight line, and the way to shoot them is on the wing. Very seldom have we been able to shoot them while they were at rest or running on the ground.

I spent the afternoon in making a sketch of the valley from Tell Damieh, and in measuring the remains of the bridge that once spanned the river a mile to the west of it. This was on the high road from Nablûs or ancient Shechem to Gilead and the East. It was Roman work, but has been repaired by later races. The stream is about one hundred feet wide where the bridge crossed the river, and formerly stone work could be seen in the middle of the stream. The Arabs told me that they used to swim to it when they were boys. The foundations of the abutment on the east side are quite perfect. For something over one hundred feet back from the river the bridge has disappeared. When it begins, it does so, as will be seen in the illustration, with a broken arch, and runs eastward two hundred and eighty-nine feet, where it turns to the north and runs down an easy incline to the level of the plain. Its entire length from west to east would thus be about four hundred feet. The bank on the east side of the river is low, and often overflows, hence the causeway was necessary, and its erection must have been an expensive work. As will be noticed, the arches do not succeed each other

at regular intervals. The reason is that the ground is not level, and where it is high, less water would flow, and the current would be less violent, but where the ground was depressed, the current would be strong and rapid, and more arches needed. The number of feet of the causeway actually remaining after it turns to the north is now seventy-five, but it originally extended a good many feet farther in the direction of the high land. If we count two broken arches, there are eight remaining, and formerly there must have been two or three more. Roman civilization demanded the convenience and luxury of substantial bridges, and when some civilized power again gets control of Syria we may expect that these conveniences will be restored. The bank of the river at this point is covered with such a thick jungle of canes and bushes that it was very difficult to make any measurements.

To-day the weather has been quite hot, yet at times the sun was covered, and at intervals there was a cool breeze; cool compared with the furnace heat which is generally experienced in this valley. I was feverish last night and to-day, yet, take it from first to last, my health has been remarkably good in this inhospitable climate.

About sunset I went again to the summit of Tell Damieh, and was interested to hear the Arab who was with me explain that the word "damia" meant what *stood* or *remained* after what was about it had been washed away. The connection, if any, of this explanation with the origin of Damieh, the name of this mound and ford, I do not pretend to give. I have already mentioned that a few stones crop out of the mound, which is covered with broken pottery and that a singular earth platform adjoins it on the west.

CHAPTER XXXIV.

Mahanaim and Pella.

A distressed fellah. Treacherous ground. Clearing a place for our tent. Rank weeds. Balawni Arabs. Approaching harvest-time. Heavy dew. Climate of the valley. Possibility of irrigating it. Square miles of fertile land. View of the valley from Mount Hermon. Favored as to health. Extra care needed. Travellers unacquainted with this valley. Site of Mahanaim. Kefr Abîl. Dolmens. Road from the valley to Gerash. Fish. Work for a naturalist. News of our English friends. Vegetation. Tubakat Fah'l and the site of Pella.

Camp at Tell Arb'ain, Jordan Valley,
Friday, April 6, 1877.

NEW and unexpected obstacles are liable to arise at any moment. Yesterday morning we had to struggle half an hour with a man who did not wish us to pass through his wheat field. It is the universal practice to go directly through a field rather than go out of one's way to pass around it. As everybody does this, no one objects. This particular field was not twenty yards wide at the point where we wished to go through it, and besides, there was a path there already. Yet the owner acted like a madman in his frantic efforts to prevent our advance. He shouted and gesticulated, tore his clothes, wept and begged. He grasped our horses by the neck, and it appeared as if he were

going to throw himself beneath their feet. He was poor. This field was his all. He would be ruined if we passed through it. His children would starve. Heaven would pursue us with vengeance for our cruelty; and more to the same effect. Then he suddenly took a new tack. We were noble men. Our compassion was great. Heaven had blessed us with generous hearts. We would help rather than injure the poor. At last one of our men gave him a small present, and the way was open. We passed through the wheat field by the path already mentioned without ruining the owner or bringing starvation upon his children. It may be asked why the present was not offered in the first place. It was offered, but the man refused it. He did not accept it at once, because he was an Arab, and it would not have been consistent with the Arab character to have done so.

We passed up the valley of the Zerka for about three miles, on the north side of the stream, and then ascended to the plateau or plain of the Upper Ghor, and went north, passing Tell el Munta, Tell Atwal, leaving Tell Deir 'Alla at our right. At Tell el Mizar we made a detour to avoid a wheat field, not because it is wrong in Arab-land to pass through one, but because it had been recently irrigated, and our animals would have sunk in it like a stone in water. We passed the tomb of Abu Obeideh, and at twelve o'clock stopped just north of Wady 'Ajlûn for lunch. Where this wady leaves the hills there is a large ruin called Fagaris, or Fakaris. The wady itself is sometimes called by this name, and besides Wady 'Ajlûn, Wady Kefrenji is also heard as the name of the valley. At 2.15 P. M., six hours and thirty minutes from Tell Damieh, we camped at Wady Yabis, near our old camping-ground of last year. The weeds here were as high as our shoulders, and we had to clear a place for our camp some-

what as a settler in the far West does for his cabin. It need hardly be said that such a location could not be a healthy one. Below us, in the valley, was a large camp of the Balawni Arabs; besides these we saw but few people, and those were mostly men engaged in watering or guarding their wheat fields. Some of the wheat fields about this point, and also others which we passed yesterday, were very extensive, and the crop promises to be a fine one. The owners, or the fellahîn who do the work in any given wheat field, watch its growth with the utmost solicitude. The water is let on from the large canals, and led to all parts of the field in smaller ones, and the entire surface is covered with water. The soil is of such a nature that a large stream is needed for this purpose, and when the ground is once saturated, passing over it with animals is impossible; hence, on more than one occasion, one or another of the party has been completely mired, and while his animal was floundering his way back to firm earth again, a man, or several men, would be seen at a short distance shouting to us in the most violent manner, and one who did not understand them would suppose they were threatening us for trespassing upon their wheat field. But that was not the trouble. They were trying to tell us that the ground was soft; that it was impossible to go through the field, and that we must pass around it if we would avoid serious trouble from the mire.

What I have said about the common practice of passing through wheat fields ought, perhaps, to have been limited to the early or middle period of the growth of the crop; for, when the heads begin to fill and become heavy, great damage would be done the grain by riding through it. In general, there is much more license in this respect in the fields which belong to the desert Arabs than in those which are near villages.

Some of the fields that we have seen will be ready for harvesting by the third week in April.

We passed over ground yesterday and to-day which last year was covered with wheat as fine as any now within our sight, but which at present is barren, and as hard as a pavement. One needs to see this land under cultivation to be convinced of its amazing fertility. These vast fields of green are beautiful now, but they will present a much finer sight two or three weeks later, at harvest-time.

Now no stones appear in the fields, and on soil where they literally touch each other a luxuriant growth of wheat covers all deformities. This remark, however, is more applicable to the hill country than to the fields in the Jordan valley, which for the most part are free from stones.

I am reminded of what I have before observed, that one may pass along this valley and not be aware of the extensive ruins and beautiful localities which exist in the foot-hills. For instance, the large ruin at the mouth of Wady Suleikhat, situated on both sides of the stream, cannot be seen from the valley road, and the same is true of the charming dell at Hajeijeh, whose trees would be a natural curiosity in any of the famous parks of the world. In like manner, the mouth of Wady Yabis is not imposing, and one in passing it would not be aware that it was more important than a dozen others. Its depth and wildness become apparent only when one attempts to follow it up into the hills.

Last night we had a very heavy dew, and our tents were quite drenched. The tall, wet grass and weeds also made it uncomfortable going about; but, on the other hand, on the side of comforts, the night was cool and we enjoyed undisturbed and delightful rest. This we

needed, for the exhausting power of this Jordan valley climate is something wonderful. Robinson remarks, with regard to the climate of this valley, that for at least nine months of the year it is "excessively hot" and "unhealthy for strangers." In the middle of May, he speaks of the heat at Jericho as unsupportable, even in the shade (i., pp. 553, 554). Van de Velde, when approaching the valley by one of the gorges leading to it from the west, says: "The warm and fiery wind from the Ghor met us right in the face. * * * The air seemed to be on fire. * * * My guides, as well as myself, thought we should die while in this gigantic furnace" (ii., p. 300). After having at different times spent over two months in the Jordan valley, while carrying on our operations there, I can testify that this is appropriate language with which to describe its heat at certain seasons. The great heat, in connection with the absence of rain or irrigation, is sufficient to account for the barren appearance of this plain during a large part of the year.

Josephus, in one place, says that the Jordan flows through "a desert" ("Wars," iii., 10, 7), and in another, that the "plain is much burned up in summer-time" ("Wars," iv., 8, 2). Yet he calls the plain of Jericho "the most fruitful country of Judea" ("Wars," i., 6, 6), and, after describing the great variety of its productions, adds that "he who should pronounce this place to be divine would not be mistaken" ("Wars," iv., 8, 3). More than once the Bible speaks of Jericho as the "city of palm-trees" (Deut. xxxiv., 3; Judges i., 16). Besides balsam-trees in abundance, various species of palm flourished here; and on the authority of Josephus the statement is based that a single grove covered an area of twenty-four square miles ("Wars," iv., 8, 3). It is an interesting fact that these palm-groves and gardens

of balsam were given by Antony to Cleopatra, and afterwards redeemed by Herod the Great for himself, when he made this one of his princely residences, transforming it into a city of palaces, castles, theatres, and luxury of every kind.

My special object in introducing these facts about Jericho is, that I may use it as an illustration of what the whole Jordan plain might become by proper and careful cultivation. There is no doubt that the entire valley could be rendered productive in the highest degree. Dr. Thomson is of the opinion that it might be made to sustain easily "half a million of inhabitants" ("Land and the Book," ii., p. 457). "Cotton, rice, sugar-cane, indigo, and nearly every other valuable product for the use of man," that can grow in a tropical climate, "would flourish here most luxuriantly" (*ibid.*, p. 457). Indeed, there were extensive sugar-plantations in this valley long before America was discovered.

However barren the soil may appear, it is naturally fertile, and wherever water touches it, vegetation starts up and flourishes with surprising vigor. The section between the Lake of Tiberias and the Zerka, a distance of about thirty-five miles, is exceedingly rich, because ten or more streams, besides two respectable rivers—the Menadireh and the Jabbok—flow down upon it from the eastern hills, and most of these streams are living, *i. e.*, they flow all summer. I have made careful examinations of this valley, especially the eastern half, with reference to its being irrigated from the Jordan or the Sea of Galilee, and I find the project is a feasible one. Every square mile could be reached by canals from the sources just named at a small expense compared, for instance, with the cost of irrigating in Egypt. If we reckon the valley at seventy miles in length by three in

average width, there would be over two hundred square miles of plain-land on the east side of the river alone, and probably there is an equal, or a greater, amount on the west side, and every acre could be made as productive as the region along the Nile.

The view of this valley, as seen from the summit of Mount Hermon, is one of the finest in the world. At one's feet is Lake Merom, and but a short distance below that is the Lake of Tiberias, both appearing, from such an elevated stand-point, like mere patches of silver on the distant landscape. But from the Lake of Tiberias southward the valley is nothing less than an awful chasm, sunk between two walls of mountains which rise on either side from three thousand to five thousand feet. Throughout its entire length of seventy miles, the course of the Jordan, or Lower Ghor, can be traced, while beyond that, the Dead Sea is plainly visible, and even the shoreline at its southern end. The whole distance which the eye sweeps over at once is not far from one hundred and seventy miles. From the north end of the Dead Sea, in clear weather, the white dome of Hermon is clearly seen with the naked eye. These statements may appear incredible; but, as an illustrative fact, it may be mentioned that from the villages in Mount Lebanon, fifteen or twenty miles from Beirût, the high land in the island of Cyprus is often discerned with the naked eye, although the distance between Cyprus and Beirût is not far from one hundred miles.

During all the time that I have spent in this inhospitable valley I have not lost a day by sickness. It has been necessary, however, for me to exercise the utmost care in order not to be stricken down by the heat or by the malaria. Besides woollen underclothing throughout, I have worn a heavy woollen shirt, also woollen vest,

trousers, and coat. The person must be protected from the heat. However hot the day may have been, one experiences, as soon as the sun sets, a chilly sensation, which is a sure premonitor of evil. At such times my practice has been to put on extra wraps, close the tent-door, take some quinine and a cup of hot tea, and when the chill was "off," I felt safe for the rest of the night. I have never had about the camp, even in the medicine-chest, any wine or liquor of any kind. After a hard day's work, or after getting wet in the marshes and wadies, I have made it a conscientious duty to take extra precautions to ward off any bad results which might otherwise have followed my unusual exposure. Neither Americans nor Englishmen can live or labor in the Jordan valley with impunity. In fact, they are constantly exposed to great danger, and even death. It is very rare that travellers visit this valley,—at least, that they remain long enough to become acquainted with its strange character, and its many features of interest. From the lower end of the Sea of Galilee, they may gaze down the chasm which I have described, or perhaps cross it at the Damieh ford; they may descend into it at Jericho. going thence to the river, or to the Dead Sea, or both; but they turn their faces and their steps away from it into the hills with all possible haste, thankful that they have escaped with health unimpaired. In fact, I have known of travellers being taken with a fever from having spent only one night in the valley.

While the climate is so unsafe for foreigners, the Arabs who are born and live here are not seriously affected by it. Besides, the ruins attest that this plain has been occupied in the past by a numerous population. No serious objection on the score of climate, therefore, can be urged against its being redeemed and again occupied.

There is very good reason for supposing that one important Biblical site, which I have not yet mentioned, was situated in the Jordan valley, east of the river, and at no very great distance north of the Jabbok: I refer to Mahanaim.

This boundary city was within the limits of the territory of Gad (Josh. xxi., 38). At the time of the division under Joshua it was no doubt an important and well-known place, and represented the *western* boundary, just as Heshbon did the *southern.* It was so situated that half-Manasseh could reckon its territory as commencing "from," *i. e.*, at or near it. It is just possible that there was a district of this name, for Jacob must have tarried there some time, namely, while his messengers went to Esau and returned, and for the patriarch, not a city, but *grass* and *water* were the chief considerations (Gen. xxxii., 1–13). Indeed, we do not know that there was a city of that name in Jacob's time. Mahanaim alone was assigned to one commissariat officer, from which fact we infer that it must have represented a district (I. Kings iv., 14). Mahanaim was certainly some little distance north of the Jabbok, because Jacob came to it before he crossed that stream. It was certainly in or near the Jordan valley, for Jacob, in his prayer at that place, says: "With my staff I passed over this Jordan" (Gen. xxxii., 10). Unless the Jordan had been within sight, such language would not have been used. Mahanaim could not have been in the mountains, or east of the Gilead hills, as at Gerash, or at the place marked on some of the old maps "Mahne," near El Husn, where, indeed, is no place of that name.

In the account of the duel between Abner's men and Joab's men there is, perhaps, a hint confirming the suggestion that Mahanaim was in or near the Jordan valley. "Abner and his men walked all that night through the

plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim" (II. Sam. ii., 29). They went up the Jordan valley on the west side, crossed by the present Damieh ford, and continued their journey northward to Mahanaim. "Went through all Bithron" is a difficult phrase. The Septuagint reads: "Crossed over Jordan and went along the whole adjacent country." Rashi, David Kimchi, and other Jewish commentators explain "Bithron" by "machoz," מחוז, meaning a *coast* or a *bank*, and in late Hebrew an *open place*, used of markets, also a *district*. As the word does not occur elsewhere in the Bible, it may refer simply to the region in the Jordan valley extending northward from the Jabbok to Mahanaim. Kimchi says that this was the case. Josephus's incidental notices of Mahanaim in his extended account of the battle between David and Absalom, furnish but few particulars in addition to the Biblical record. It is doubtful if he knew much of this place beyond what that record affords. Mahanaim he calls a "a very fine and very strong city." It was "in the country of Gilead"; but as all the territory of Gad was in Gilead, this indication gives us no light.

The Bible account of the forces coming out of the city "by hundreds and by thousands" (II. Sam. xviii., 4), Josephus does not mention. We are not to infer from יֵצְאוּ that the army *went forth out* of the city itself. The statement properly means that David stood by the gate, and the people *went forth* to battle (not out of the city) by hundreds and thousands. Absalom's army was encamped "not far from Mahanaim." Joab, by whom the attack was made, "put his army in battle array over against the enemy in the great plain where he had a wood behind him." Absalom's men were routed, and "fled through the forests and valleys," pursued by David's men. The Bible

states that "the battle was there scattered over the face of all the country, and the wood devoured more people that day than the sword devoured" (II. Sam. xviii., 8). Absalom's men ran, it would seem, in all directions.

The word rendered "wood" (יער, verses 6, 8) does not mean a forest, but a broken region, uneven, rocky, and perhaps with some bushes on it. It may have had also large trees. There certainly was one, a great oak, or terebinth, under the thick, wide-spreading branches of which it was the most natural thing in the world for the mule to plunge to rid itself of its burden, and in this case with a fatal result to its rider.

Still further, the word *sadeh*, שדה, generally signifies a plain field rather than a hilly or mountainous place. This is an incidental hint that Josephus is correct in calling the place where the two armies were drawn up for battle "the great plain" ("Antiquities," vii., 9, 8, and 10, 1–5).

We have a further hint in the account of the messengers who bore the news of Absalom's death to David. Of the two who ran, Cushi, an Ethiopian slave, belonging to Joab, either did not know the way or did not care to hasten. At all events, he fell behind Ahimaaz, who "ran by the way of the plain [*ciccar*, ככר], and overran Cushi" (II. Sam. xviii., 23). That a style of running is referred to (as Ewald thinks), needs no answer. No such style was ever known. Ahimaaz was doubtless familiar with the region, and took the shortest or the most feasible route to reach Mahanaim. If both messengers started from the plain, why did they not remain in it? The record seems to imply that both were in the hills, perhaps the foot-hills, and one attempted to go across over deep wadies and broken ground, while the other struck down to the Jordan valley, and thence had a level and smooth road to the place where David was.

Because the city had gates does not prove that it was walled. The gate with the open area about it was the place where public business was transacted. The gate itself might be elaborate and costly, with a "roof" and "chamber" over it (verses 24, 33), and at the same time the city have no walls. A few of the ruined towns in the Hauran were built in this way,—notably Um el Jemal. The gate might join neighboring buildings, and hence the word "wall" might be appropriately used (verse 24) even when the city was not enclosed by a wall. It is implied, however, that from the "roof over the gate," where the watchman stood, one could see to a considerable distance.

Parchi speaks of a place called Mahneh, מחנה, about half a day's journey in a due eastern direction from Bethshean, which he does not hesitate to identify with Mahanaim (Benjamin of Tudela, ii., p. 408). The probability of these being identical has also been suggested by Seetzen, Robinson, Tristram, and many others (Seetzen i., p. 385; Robinson, "Physical Geography," p. 86; Tristram, "Land of Israel," p. 474). This place is correctly located on our map above, p. 355, where, and on pp. 356, 357, we have spoken of the wady of the same name, which passes to the south and west of the ruin, while a smaller branch of the same wady runs to the north of it. The ruin covers a space about one-fourth of a mile in extent, and is completely hidden by a growth of trees and bushes. The ruins do not indicate any great age or importance.

This place will not answer the conditions which we have seen to be necessary. No one would run "by way of the plain" to reach Mahneh, for it is far up in the Gilead mountains; and all the hints that have been presented hitherto indicate a position for Mahanaim in or near the Jordan valley. There is not room in the valley (*i. e.*, Wady Mahneh) for troops to manœuvre "by thousands."

A city would not be likely to be built there, for it is only three miles north of 'Ajlûn, which was a large and important centre. The implied distance at which the runners were discovered by the watchman would not be applicable to Mahneh. There does not exist for many miles in any direction from Mahneh a region corresponding to a field, שׂדה, or a great plain. Two Arabic scholars in Beirût, to whom the question was submitted, thought Mahneh might possibly be a relic of Mahanaim; but they made the statement with considerable doubt or reserve.

It may be unreasonable to expect to find the site of a city that is not mentioned in the Bible after the time of David, with the single exception of I. Kings iv., 14, which states that Mahanaim was the station of one of Solomon's commissariat officers. But the ruins in the Jordan valley that have any claim to be the site can be here referred to, and the probabilities stated.

Six miles north of the Zerka, passing Tell Ammata on the way, Wady 'Ajlûn is reached. This bears, as before stated (p. 426), at least three different names: Wady 'Ajlûn, Wady Kefrenji, and Wady Fagaris. Fagaris, which the natives also pronounce "Fakaris," is the name of a large ruin at the mouth of the wady. Here is a fertile valley, abundance of water, and the ruins of an important city. This must always have been an eligible site for a town.

Three miles farther north, passing about midway a small ruin, mostly buried, Wady Suleikhat is reached. This wady bears the name of El Khirbeh in its upper course. Here water is abundant, and at the mouth of the wady are the ruins of a large city, lying on both sides of the stream. This is by far the largest ruin in the Jordan valley east of the river. Khurbet Suleikhat is some three hundred feet above the plain, and among the foot-hills, in such a way that it overlooks the valley, while the road

running north and south along the valley passes nearly a mile to the west of it. Indeed, one might go along the valley road and not be aware of the existence of this ruin. Both Suleikhat and Fa'garis are covered (in the winter and spring) by a rank growth of weeds and vegetation, and as the soil is to a great extent alluvial, a large part of any very ancient ruins are probably buried beneath the surface.

The Jordan valley, from the Zerka to the Sea of Galilee, is exceedingly fertile; and in any period when the country was settled and a good government in power, it must have been one of the most wealthy and important sections of Palestine for the raising of wheat and other products, while the foot-hills would afford excellent pasturage. We should naturally expect that the principal city of the valley, with the region belonging to it, would be given to one commissariat officer, as is represented in I. Kings iv., 14.

If any existing ruin in the Jordan valley, or in the foot-hills bordering on it, is to be chosen as the site of Mahanaim, Khurbet Suleikhat perhaps answers the conditions better than any other. The dividing line between Gad and half-Manasseh, which cuts Mount Gilead in halves, if extended would pass not far north of this ruin. No one supposes that these boundary cities were exactly on the dividing line. This place, "with its suburbs," would have been in the territory of Gad, and half-Manasseh would begin to reckon its territory from a point near, or possibly at some distance from it. In either case, "from Mahanaim" would be sufficiently accurate for all practical purposes. This place is so situated that it could be more easily defended than Fagaris. A watchman from a tower could see to the north a considerable distance; also, clear across the valley to the west, and down the valley to the south a long stretch, nearly or quite to the point

where the Zerka and the Jordan unite, at the foot of Kurn Sartabeh. In addition to these facts, if we consider that the town is double,—lying on two sides of a stream,—also, its size, the abundance of cool, sweet water, and the fertile region about it, we have a location where Mahanaim —one of the principal East Jordan cities in the time of David—might have stood.

All the region in the hills about Wady Yabis had been thoroughly explored by us last year, with the exception of one small locality, where I heard there was an old ruin. To reach this, we followed up the north side of Wady Yabis, and in one hour came to it. The ruin is not large, but is very ancient, the stones being of great size. It bears at present the name of Khurbet Abu Sallîh, and commands a good view of the Jordan valley, together with Beisan and its great plain; Ed Deir Halawî, on the summits south of Wady Yabis, is also seen.

Twenty minutes beyond this place, on our way to Kefr Abîl, we found a large dolmen. The width inside the walls was three feet; the covering-stone was nine feet long, seven feet wide, and two feet thick. We asked our guide's opinion (he belonged to the Balawni Arabs, in the valley) about these strange relics, and he replied: "They exist in all parts of the country. The Arabs do not know what they are. They are very old." The localities where these objects are sometimes found only increase the difficulty of explaining their origin. This is true of the one found to-day. If it were a tomb, why was it put in such an out-of-the-way place? They are frequently found at points where sentinels would be stationed,—that is, on the supposition that a road existed, and that the road was guarded. I have found them on the line of a Roman road, at commanding points; on the other

hand, it is supposed by some that these strange monuments are not Roman work.

Kefr Abîl is finely located. West of the village are some large butm-trees, and many squared basalt blocks of Roman work lie scattered about, some of which have been utilized as gravestones.

I inquired again of these village people about the roads leading in different directions, to see if the new testimony would harmonize with information I had obtained before. I wished to learn chiefly about the route leading from Tubakat Fah'l to Gerash. They said the best route from the Jordan valley to 'Ain Jenneh was from Tubakat Fah'l past Miryamîn and Kefr Abîl to Maklûb, on the Yabis. This was the best and shortest route, and the one usually travelled. From that point—that is, Maklûb—there were two roads. The common route was the one leading past Ba'aûn and up Wady Mahneh. On this there were no bad places. The worst one was very near 'Ain Jenneh. The other route referred to lies to the south of the Wady Mahneh route, and leads over the hills. It, also, was a good road. By our previous observation and experience, we were prepared to confirm this testimony as reliable.

The Roman road referred to by Eusebius could not cross Wady Yabis at any point between its mouth and Maklûb. This is the natural crossing, and the road has now been traced from that point towards Gerash in one direction, and towards Tubakat Fah'l in the opposite direction.

On our way from Kefr Abîl we traced, for the third time, this Roman road between Pella and Gerash. We lunched at Tubakat Fah'l, and came on to our camp at Tell Arb'ain, near the stream of that name. Near us is a large grove of sumt-trees, a kind which I do not remember to have seen before. It has thorns, and a short trunk

resembling, in form, our thrifty apple-trees. About this tell we found the camps of our old friends, the Gazawîyeh Arabs, who have furnished us with milk and eggs. A man came along who had been to the Sea of Galilee, fishing. We purchased a few fresh fish, and had them for our supper. The kind we bought is called *musht.* Not only is the Sea of Galilee full of fish, but the Jordan also, in the still places; the Jabbok and the Menadireh or Yarmuk literally swarm with them.

Some naturalist has yet the interesting task to accomplish, of classifying the kinds and varieties of fish which abound in the lakes and rivers of Palestine.

The Gazawîyeh told us of the welfare of our companions, Messrs. Ashworth and Christian, whom they had received and cared for after these gentlemen left our camp on the Jabbok, and while they were making their way thence up the valley to Tiberias.

These Arabs were glad to see us, and wondered how we had avoided getting into trouble in the 'Ajlûn district, and among the tribes in the south. They confirmed what we had learned, that the people of Jebel 'Ajlûn were in a ferment, and almost open rebellion, on account of the war-tax. They tell us, also, that the Ghor Arabs have no such trouble, that they have no wars, and live peaceably always. This, for them, is self-praise, but after all there is considerable truth in it.

Our only game to-day is a pair of pigeons. We have seen plenty of hoopoes and doves, a few partridges, cuckoos, four gazelles, and in the valley now the storks are numerous.

In this part of the valley vegetation is very rank, and so it is far up among the hills. From Tubakat Fah'l to our camp, a distance of nearly six miles, the thistles and weeds were so stout as to make it difficult to push through them. About our tent I counted thirteen different kinds of weeds

and wild plants, as high as my waist or shoulders; at some points these weeds and thistles were as high as a horse's back, and again as high as my shoulders when I was sitting on my horse.

The evening is cool and the air fresh, but at the same time it is soft and delightful. What a pity that civilized men cannot rebuild the cities that once stood on these mounds, and occupy and improve this fertile valley!

We came to-day from Miryamîn to Tubakat Fah'l in one hour and fifteen minutes. Last year we made the same distance in one hour and forty minutes. Difference in pace would make this difference in time, but the distance at an ordinary walk must be about one hour and a half.

Tubakat Fah'l is a beautiful location for a city, and the wonder is that it should have been forsaken. The Jirm el Moz, on which it stands, is a large, clear stream, and the place is an attractive one, even in its desolation. There is now little doubt that it corresponds to Pella, one of the chief towns of Perea.

This province has an interest to the Biblical student because it was governed by Pheroras, a brother of Herod the Great ("Antiquities," xv., 10, 3; "Wars," i., 30, 3, 4), and later, by Herod Antipas, who was Christ's civil ruler ("Antiquities," xvii., 11, 4; "Wars," ii., 6, 3); but chiefly from the fact that our Lord entered it, and remained for some time, where he worked miracles, and was attended by great multitudes (see details and references in Lewin, "Fasti Sacri," pp. 229, 230; Nos. 1425–1433).

For the important city of Pella several sites have been suggested, among which are Sûf, Mazarib, Irbid, and Tubakat Fah'l. The coins of Pella that have been preserved, and the few historical notices of it which remain, show that it was a flourishing city as late as the fourth (if

not even the fifth and sixth) century of our era, and it seems hardly possible that all trace of it should be lost. Dr. Robinson argues strongly for the identity of Fah'l with Pella, and speaks with enthusiasm of the pride which he felt in having made this discovery (iii., p. 323).

It is possible that two passages in Josephus which appear to conflict with each other have led some scholars to doubt the propriety of this identification. These are (1) "Wars," iii., 3, 3, where the limits of Perea are definitely given as extending from Macherus to Pella, and from Philadelphia and Gerasa to the Jordan; and (2) "Wars," iv., 7, 3, where Gadara is called "the metropolis of Perea." It has been argued that if Fah'l is Pella, and Pella was the northern limit of Perea, then Gadara, whose site is well known, could not be its metropolis, since it is situated many miles to the north of Fah'l.

This argument, however, will be seen to be without force when we consider the fact that Perea, like several other of the names of provinces east of the Jordan, had two significations, a narrower and a wider. This is the case with the names Cœle Syria, Arabia, Moab, Gilead, Bashan, Hauran, and Trachonitis. Josephus, in "Wars," iii., 3, 3, used Perea in the narrower sense. No doubt the limits he assigns to the province were strictly correct at the time to which he refers. But it is not disputed that at the time of Christ, and probably both earlier and later, the name was often applied to the whole country east of the Jordan. Josephus himself uses it in this sense in some matter between Demetrius the elder and Jonathan, the high-priest, concerning taxes ("Antiquities," xiii., 2, 3), and again, between Demetrius, son of the former, and Jonathan, concerning tribute. The provinces to which the taxes and tribute refer are Judea, Samaria, Galilee, and *Perea*, meaning the whole of the East Jordan territory

("Antiquities," xiii., 4, 9). The division here indicated is one followed by the Talmud, and the early Jewish writings. To the Hebrews, the phrase "beyond the Jordan," *eber hayyarden*, included the whole country on that side of the river. The Jerusalem Talmud makes the mountainous portion of the "beyond Jordan" to extend from Macherus to Gadara ("Shibiith," ix. 2, text and *Gemara).* Eusebius, in speaking of Amathus, uses the phrase "Lower Perea."

Hence it is seen that the passages referred to in Josephus do not conflict, and the statement that Gadara was the metropolis of Perea presents no obstacle to identifying Fuh'l with Pella, provided we have sufficient grounds for doing so.

In the reign of Alexander Janneus, in a long list of cities that had been in the possession of the "Syrians, Idumeans, and Phœnicians" ("Antiquities," xiii., 15, 4), but had come into the possession of the Jews, Gadara and Scythopolis are mentioned as being "near the country of Samaria." Then follows a number which were "in the country of Moab," and among these is Pella. As the position of Gadara is known, this passage furnishes evidence that Pella was not only south of the Yarmuk, but apparently a considerable distance south of Gadara. This is a point gained.

From Stephanus of Byzantium, we learn that the former name of Pella was Boutis, Βουτις. Ritter (xv., p. 1025), on the authority of Ptolemy, states that Pella was five geographical miles south-east of Scythopolis. This is important as giving us the clue to the direction in which, from the last-mentioned place, we are to look for the lost site, and Fah'l would seem to be the place indicated.

Ptolemy gives the longitude and latitude of Scythopolis as 67° 20′ and 31° 55′, and of Pella as 67° 40′ and 31° 40′.

Pella is thus one-third of a degree east of Scythopolis and one-fourth of a degree south of it. It is noticeable, further, that Ptolemy gives the longitude of Paneas as 67° 40′, which is exactly the same as that of Pella. These facts furnish very important evidence that the proposed identification is correct.

The language of Eusebius and Jerome, in their references to Pella, leads us to infer that there was a road leading from it to Gerasa. These hints ought to help us in locating Pella, since the position of Gerasa is well known. Thus, under "Arisoth," "Jabis * * * is six miles from Pella to those going to Gerasa." Under "Jabis Galaad," " * * * at the sixth mile from the city of Pella, upon the mountain, to those going to Gerash." This is from Jerome. Eusebius has the word κειμενη, "located upon the mountain." According to these statements, six Roman miles from Pella would bring us upon the mountain, at no very great distance from Gerash, which fact would be a serious objection to the claims of either Mazarib or Irbid.

If a Roman road could be brought to light leading from Fah'l up over the hills to Gerash, it would establish as fact what has been inferred from the language of Eusebius and Jerome, and hence go far towards confirming the proposed identification of Fah'l with Pella. No one, so far as we are aware, had ever traced such a road; this work was reserved for us, and we think it has been successfully done. For the first two miles after leaving the city, the way was difficult, and is marked by cuttings in the rock, and also in the side of the hill, after the road had been carried round the head of a short wady. But for the rest of the distance, the ground was comparatively easy. We have above (p. 357) indicated the route of this thoroughfare.

The remains of this road are the best proofs of its existence; but a further hint is found in "Wars," i., 4, 8,

where Alexander Jannæus, after having been defeated by Aretas the Arabian, renews the war, and crosses the Jordan. He subdued Pella, and then "directed his march on the city of Gerasa." The latter must have been an accessible point from Pella, and we should infer that there was a direct road connecting the two places.

Still further evidence of the same character is found in the account of Pompey's connection with this region in the year 63 B. C. Coming from the north, the Roman general had reached Damascus, and, besides settling various other affairs in Cœle Syria, was preparing a force to lead south against the Nabatheans under Aretas ("Antiquities," xiv., 3, 3, 4; "Wars," i., 6, 5). He had heard the cause of Aristobulus and Hyrcanus at Damascus, and dismissed them, expecting that they would remain quiet while he went on his proposed expedition, when the news came to him that Aristobulus was instigating a revolt. Pompey, "angry at this behavior," turned aside, apparently with a large force, and marched towards Judea. As he had already started, he may have been two, three, or four days south of Damascus. It has been necessary to detail these circumstances, because it is stated in the "Antiquities," and also in the "Wars," that, in marching to Judea, he went "by way of Pella and Scythopolis." If we suppose Pompey to have been at Mazarib, or a day's march south of there (he could not have gone much farther, for the Nabatheans had retired only to Philadelphia when the news just referred to reached him), he would have a choice of two main routes, namely, one already described as leading from Gerash to Pella and thence to Scythopolis, and the other by 'Ajlûn and the Damieh ford. For some reason he chose the former.

Again, in the time of Florus, after the terrible massacre of the Jews at Cesarea, when the nation was thoroughly

aroused for revenge, the destroying force followed apparently a well-known road, taking the cities of their enemies in order, namely, Philadelphia, * * * Gerasa, Pella, and Scythopolis ("Wars," ii., 18, 1). On the supposition of a main road leading from Gerasa to Pella, the order in which these names occur is perfectly natural.

We have noticed, in speaking of Amathus, that Eusebius and Jerome place it *south* of Pella, a distance of twenty-one miles. If Amathus has been correctly located, this indication is an important one in aiding us to fix the site of Pella.

Again, it is stated by Polybius that Antiochus, after taking Scythopolis, crossed the Jordan and took Pella (Hist., v., 70, 71). This would indicate that, after having crossed the river, Pella was the first important place to be subdued.

It is a fact worthy of notice that Pella is the only north and south boundary indication pertaining to this region which the ancient records contain, after the Bible reference to an east and west line dividing Mount Gilead into halves. We except Bozrah, which the Jerusalem Talmud makes the southern boundary of Trachonitis ("Shibiith," vi., 1, *Gemara).* There may be much truth in the remark of Lightfoot, or the author of his index (i., p. 295), that Perea, in a limited sense, "contained the kingdom of Sihon, or Reuben, and a part of Gad," and, as such, extended to Pella on the north.

If what we have said before concerning Ramath Mizpeh is true, the east and west line dividing half-Manasseh from Gad need not have gone to the Jordan valley and turned a right angle, but it could just as well have followed the line of the later Roman road between Gerasa and Pella, and turned north after reaching the latter place.

CHAPTER XXXV.

Our Lord at Capernaum and in Perea.

Numerous cities in the valley in ancient times. Absence of marked ruins. Tells, or artificial mounds. Excavations of Captain Warren. Tell Arb'ain. The Gazawîyeh Arabs. Jisr Mejamia. Herds of camels. Dams for irrigation. Land-slide. Abadîyeh. Our Lord at the Sea of Galilee. Capernaum a centre. Means of communication with the East and West. A road about the lake. Journeying around it. Places of historical interest. Focus of life and prosperity. Our Lord in Perea, and in the Jordan valley. Khan Minieh. Lieutenant Kitchener. Heat very oppressive. Mule train. Camel train with mill-stones. Papyrus. El Jish. Kefr Birim. Synagogues. Mines at Jeb'aa. Beirût, and letters from friends.

Camp at Khan Minieh, Sunday, April 8, 1877.

ALTHOUGH the fact of the existence of numerous cities in the Jordan valley is well established, yet the absence of any marked ruins is a problem which it is difficult for the explorer and archæologist to solve. In some cases here, and elsewhere in the country, where we know that a town or city once stood, all traces of buildings have disappeared, and it is literally true that not one stone is left upon another.

In this valley, however, there are a number of mounds, or "tells," as they are called, which are by no means the least remarkable of its many features of interest,

and some of which we know to be the sites of ancient cities. The situation of these tells is peculiar, and deserving of special notice. They appear for the most part in groups. There is a group in the Jericho plain, near 'Ain es Sultan; another at Beisan; another near Lake Huleh, the Merom of the Bible; and on the east side of the river there is one group just north of the Jabbok, and another on the Shittim plain at the north end of the Dead Sea. Besides these several groups, there is another class, situated in each case at the mouth or opening of the valleys which ascend into the hills. As the roads which lead up into the mountains frequently follow the wadies, it has been thought that these mounds served in some way to guard the passes. Either the hill-people needed them, it is argued, in order to defend themselves from attacks by the people of the plain, or the people of the plain devised this means to keep back incursions from the mountaineers. In addition to the two classes now mentioned, there are a few isolated tells at different points along the valley; but they are generally small, and do not appear to possess the same amount of interest which attaches to the others.

When it is known that a number of the more important of these tells are wholly or in part artificial, curiosity as to what they may contain is at once excited. So far as my limited time and means allowed me to investigate these mounds, I found them to be composed of *débris*, pottery, brick, and foundation-walls. In one of the mounds, the Arabs have, from time to time, found many articles of pottery and glass. In another, the foundations of a strong fortress appear, with the gateway quite perfect. In one or more instances there are supporting walls to the sides of the mound, formed of layers of large boulders, or blocks of unhewn stone.

These mounds vary somewhat in size, but it may be said that they average about fifty feet in height by about one hundred and fifty feet in length and one hundred feet in breadth. While some are very much larger than this, they seldom, if ever, rise to a height above the plain of over fifty or sixty feet. Captain Warren applied himself with enthusiasm to the work of excavating these mounds, and entertained hopes of being able to recover some important relics of antiquity. He felt obliged to choose those near 'Ain es Sultan, because it was next to impossible to rally a sufficient number of workmen at any other point. This he regretted, since those of this group were, "for many reasons, the least satisfactory for investigation, particularly because the country around has been in a very prosperous condition until within five or six hundred years"; and in such a region ancient remains are not so likely to exist. A great many objects of glass and pottery were found, however, in the course of these excavations, but most of them decayed on being exposed to the air. In one mound, "at a depth of eight feet, were found the remains of a large amphora, the neck, handles, and base being entire. It appeared to have stood five feet high. At a depth of thirty feet a jar was found, which crumbled and vanished on being touched. The whole of this mound is artificial throughout, and there are signs of human art of great antiquity within it; but everything, even the sun-dried bricks, crumbled away when exposed." In another mound, "the brick walls are still *in situ*, and have been photographed. Some plaster was found with color on it, but when exposed it disappeared." The sun-dried bricks measure fourteen inches in length by five and a half in thickness. Shafts, sunk to a depth of forty feet, in another mound, showed "every sign of artificial formation; but everything crumbled to dust." At a depth of six feet

below the surface of this mound, graves built of brick were found, with "bones heaped within" them. In one case, charred wood was discovered at a depth of ten feet below the surface. In another case, "at fifteen feet below the surface, was found a mortar, about eighteen inches in diameter" ("Underground Jerusalem," pp. 190–197).

Captain Warren remarks that the question as to the origin of these mounds presents an interesting subject for speculation; but he expresses his own opinion as to their purpose in the closing sentence of the following quotation: "As a general result on the completion of these excavations, it may be said, for a certainty, that these mounds are artificial throughout, and that, probably, they are the remains of ancient castles" (p. 196). Other theories exist as to the object of them, among which it has been proposed that their origin and growth should be attributed to the process of brick-making, carried on at these points for centuries. To this it is a sufficient answer to ask what has become of the brick. Captain Warren noticed this theory, but thought that "the local indications were all against it"; and the most satisfactory thing to do, no doubt, would be, as he suggests, to select one of the most interesting and remove the whole mound.

It is to be regretted that these interesting remains of a bygone race, or bygone races, cannot be thoroughly explored. I am confident that some of them date from the period of the Canaanite occupation of the valley. Records of the remote past may be buried in some of those on which cities once stood, and curiosity will never be satisfied until the pick and spade have opened up these tells in every part, and revealed whatever is hidden beneath the surface.

From Tell Arb'ain to Khan Minieh, we were eight hours and five minutes in the saddle.

We were up at 5.30 A. M. It was a splendid morning; the fields were fresh with rich carpets of flowers, and the sunrise over the eastern hills was inspiring. To the west was Tabor and the mountains of Samaria, Bethshean and its plain, and about us the great valley stretching to the north and south. Abdullah, sheikh of the Gazawîyeh Arabs, and one of his friends, accompanied us on our journey for an hour or more, and then bade us good-by, with many blessings. We crossed Wady 'Arab not far from where it enters the Jordan. It is a large stream, and the first one south of Wady Menadireh, and our point of crossing was about two or two and a half miles from Tell Arb'ain.

Eight miles from Tell Arb'ain we reached Jisr Mejamia. Basalt boulders cover the ground on the east of the river, and the same kind of rock appears also on the west side. Here are the remains of a large khan, and the bridge shows signs of having been a much finer structure than it is at present.

At the coffee-house, where were some soldiers, our dog, "Fox," stopped, and we never saw him again. He was a fine, intelligent fellow, and I had become very much attached to him. I suppose the soldiers confined him, or coaxed him to remain till it was too late to follow us. After we had reached the southern end of the Lake of Tiberias, we missed our faithful animal and sent back one of our servants two or three miles to see if he could find him on the road; but without success. I was sorry to lose him, for he was very serviceable as a guard at night.

In the fertile land south of Jisr Mejamia, there were fifteen hundred or more camels feeding, which belonged to the Beni Sakhr. This was not their country, but they had obtained permission of the government to pasture their

camels here. These, like the great herd we saw at the mouth of the Jabbok last year, were mostly females, with their young.

About half-way from Tell Arb'ain to Jisr Mejamia, we passed a small, apparently unimportant ruin, called Khurbet Mallas. To-day the weeds and thistles, in some instances, seemed more gigantic than ever. I have before said they were as high as my shoulders on horseback, but to-day they were, in some instances, as high as the top of my head on horseback. Here is a mine of wealth in this fertile soil, and some day its resources will be developed by enterprise and intelligent husbandry. One-half to two-thirds of this valley, even without irrigation, is ready for the farmer now, and very much of it is cultivated by the natives after their fashion.

The dams which the natives make are always slight structures. They go far up-stream, where they make a small one, and expend their money on long canals. This makes less expense for a dam, gives them greater head of water, and enables them to carry it to fields which otherwise would not be used. Only about one mile below the point where the Jordan issues from the Sea of Galilee, there is a dam across the Jordan which feeds canals on the east side.

Above Jisr Mejamia, at the point where the Jordan and the Menadireh unite, it is difficult to tell which stream is the larger. A large section of the country is drained by the Menadireh, which in extent and volume is to be regarded as the second river of Palestine.

Between the bridge and Abadîyeh there had been an extensive land-slide. The river had undermined the alluvial hill, and several thousand cubic yards of earth had fallen into the stream. The Jordan was choked, and the water crowded on to the flat land to the east. The trav-

elled road was gone, and in its place was a great gap in the hill, where a wall of earth rose perpendicularly one hundred feet above the water. We made a detour up over the hill and so avoided the difficulty. I have seen several places this year where there have been land-slides. In one case, great rocks, forty feet long and thirty feet wide, had fallen.

The view, as we approached the village of Abadîyeh from the south, is worthy of being painted. Between us and the village, for nearly two miles, were level, green fields, with the river on the right and the mountain on the left. The houses of the village were clustered about an eminence shaped like a sugar-loaf, on which stood some tall and graceful palms. Numerous trees in the village partly covered the houses, while far beyond in the north was the great dome of Hermon, white with snow. The effect of the whole was unusually fine.

Viewed in the light of history, the word Galilee is one of the most inspiring that the lips of men can utter. The region itself deserves attention, because, with the exception of the country east of the Jordan, it was the most fertile district of Palestine. The Phœnicians, a rich and commercial people on the coast, drew their supplies of grain, oil, and fruit from this province, and Josephus has described it as being very thickly inhabited. In Nazareth, a mountain "city," "beautiful for situation," which had probably fifteen thousand or twenty thousand inhabitants, our Lord grew to manhood. Sepphoris, the capital of Galilee, three miles distant, was within sight of the hill at Nazareth, and every day of Christ's life he could look down on the plain of Esdraelon, Mount Carmel, and the broad Mediterranean, or up to Tabor and Mount Hermon.

But the Sea of Galilee is specially interesting to the

Christian from the fact that Christ, when he began his public ministry, left Nazareth and took up his residence at Capernaum, then a stirring and beautiful town upon its shores. This was an important centre of business and travel. Men from all sections of the country, and from foreign parts as well, would be found here, and likewise people of every class, and from this point news of the wonderful Healer and Teacher would go south to Jerusalem and Egypt, west to the seaports of Cesarea and Ptolemais, and thence to Rome, and east to Damascus and the Euphrates. In those active times news was carried farther and travelled more rapidly than is commonly supposed. The Mediterranean was covered with ships, long caravans freighted with treasures came from the East and returned thither again, and on the substantial Roman roads which covered the country, men travelled one hundred, and sometimes two hundred, miles in twenty-four hours. We can say it was a part of the Divine plan that our Lord should locate Himself in such a centre as this.

This interesting sea, or lake, lies in a great basin which is sunk into the earth, so that its surface is more than six hundred feet below the level of the Mediterranean. It is about thirteen miles long by about seven broad. It is surrounded by hills, except at the south end, where it touches the Jordan valley. These hills are at such a distance from the lake as to leave a belt of land, generally level, all about it, which at some points broadens out into large plains such as those of Gennesaret and Batîha, and along this a good carriage-road could be built with very little difficulty, so far as natural obstructions are concerned. Such a road would be between thirty-five and forty miles in length, and would be nearly level all the way. Perhaps it is not necessary to say that there are no roads of this description in Palestine (except from Jeru-

salem to Joppa, and from Haifa to Nazareth), but only winding, rocky paths, worn by the feet of goats, donkeys, and camels, and washed and made dangerous by the winter rains.

Let us suppose such a carriage-road to exist, and that we are to spend a day, or a part of one, in a drive entirely around the Sea of Galilee. We will start from Tiberias. The old Tiberias, which was built by Herod Antipas, during the last part of Christ's life, is entirely in ruins; the modern town which travellers visit, lying to the north of that, is a filthy place, occupied by Moslems and Christians, and also by six hundred to one thousand Jews. From this place we go north, and after a ride of three miles reach Mejdel, which represents the Magdala of Christ's time, and is known wherever the New Testament is read as the home of Mary Magdalene. As we approach the place we are greeted by the howling of dogs, which rush out as though they would devour us. We also see a score or more of saucy, half-naked children, and the people whom we meet are poor and degraded. The village is insignificant, being only a collection of huts and hovels; but it stands at the southern end of the charming plain of Gennesaret, over the whole of which we can look at a glance. As we journey towards the northern end, we observe on our left a strange sight. The mountain appears to have parted asunder and left a great chasm, the walls of which are perpendicular, and full of caves, which, not long before the birth of Christ, were occupied by robbers, whom Herod the Great had much difficulty in subduing. Along the bottom of that chasm ran, in Christ's time, the main road from Cana of Galilee, Nazareth, Tabor, and the region to the south-west, to the north end of the lake, and thence to Damascus. Christ would pass along this road in going down from

Nazareth to Capernaum. This plain is watered by several streams, and is covered, in portions at least, with fine wheat fields. It was always celebrated as one of the most fertile spots in Palestine. Here that "rivalry of the seasons" took place year after year, which Josephus describes with so much enthusiasm ("Wars," iii., 10, 8), where Nature did "violence to herself in bringing together fruits of discordant habits," where everything grew to perfection, and where grapes and figs ripened "during ten months of the year without intermission." In praising the productions of Gennesaret, the old rabbis used to ask why its fruits were not found in Jerusalem at the time of the feasts. And the reply was made: "So that no one may be tempted to come to the feasts merely for the sake of enjoying those fruits." The soil of this plain is as fertile now as it was eighteen centuries ago.

Two and a half or three miles from Mejdel we arrive at Khan Minieh, or 'Ain et Tîn. Here is a large fountain, very near the water of the lake, and about it reeds and papyrus grow abundantly. Back of it there is a ruined khan. Here the Roman road, coming from the south, touched the lake, and can still be traced. Here on a sharp bluff appear to be the remains of a castle. Underneath a swell in the plain a town is buried, and last year, and again the present year, I have seen its walls exposed. At this point I would locate Capernaum. Where the Roman road touched the lake would be the proper place for a custom-house and a garrison. This bluff or ledge of rocks comes close to the water's edge, and our carriage-road would turn a little to the left and go over and around it. In former times, an aqueduct was cut in the face of this rock, sixty feet above the lake, but it is now dry, and is used as a foot-path for men and animals. At this place Christ found Matthew sitting at the receipt of customs,

and this is the scene of some of our Lord's wonderful works. Beyond Khan Minieh, or the bluff near it, is a small plain, on the farther side of which are ruins and a fountain called 'Ain Tabigha. Some have thought that this was the site of Bethsaida, the home of Andrew and Peter. The name Bethsaida means a place of hunting or fishing. Near here, Josephus, in the Jewish war, had a skirmish with the enemy and was wounded in consequence of his horse becoming mired in the soft plain.

About two and a half miles from Khan Minieh we reach the ruins of Tell Hûm, which some have thought to be Capernaum. It has, however, no remains of a garrison, is two or more miles from the Roman road on which the custom-house where Matthew was would naturally be, and its synagogue, which is appealed to as evidence, dates, probably, from the second century.

To our left, on the hill, a little more than a mile distant, but not in sight, is a ruin called Kerazeh, which has been suggested as the site of Chorazin.

Two and a half miles beyond Tell Hûm is the Jordan. It is not very wide here, and, unless during high water, can be forded at the point where it joins the lake. After crossing, there are, on our left, the ruins of the Eastern Bethsaida, which Herod Philip, a brother of Herod Antipas, enlarged and called Julias, and where he prepared for himself a costly tomb of white marble, in which he was buried, A. D. 33.

From the east bank of the Jordan we begin to cross the large plain of Batîha, resembling Gennesaret on the western shore, where it is supposed that the miracle of feeding the five thousand took place (Luke ix., 11–17). It is one and a half miles wide by three miles long, has water-courses and reservoirs, and is very fertile. About six miles from the Jordan we come to the ruins of Kersa, on

Wady Semakh, a little north of a point directly opposite Tiberias. Here the hills retreat from the shore, and there are broad fields about the mouth of this wady, on the south side of which are extensive ruins. Kersa can just as well be pronounced Gersa, for the letters *k* and *g* interchange in the speech of the people. There can be no doubt that this name is a remnant of Gergesa, and that this region was "the country of the Gergesenes" (Matt. viii., 28) which Christ visited. No precipice exists at any point along this coast, and the New Testament narrative does not require us to expect one. At one point, however, the slope inclines more rapidly than anywhere else, and on this, or in the hills just behind it, the swine might have been feeding. Mark and Luke both say that Christ went "to the country of the Gadarenes." But Gadara was then a large and flourishing city, and, as was frequently the case, may have had jurisdiction over a portion of the adjacent territory. One phrase, of those just quoted, may have indicated the general district, and the other some local section within it. Here the herd of swine perished, while the person possessed with devils was restored to a sound mind, and became a disciple of Christ. Overhanging this very plain are the ruins of Gamala, which was one of the largest cities and strongest fortresses of the country, and its massive walls and towers must have been very imposing when looked at from the lake or plain below.

We journey on, and, after ten miles, we have reached the southern end of the lake, crossed the entire Jordan plain, and approached the river near the point where it leaves the Sea of Galilee to go down its strange course to the Dead Sea, far in the south. Here was a bridge, now in ruins, that, when built, was a triumph of engineering skill of which the country might be proud. If, from this point, we should look back to the south-east, we

should see Gadara, with its theatres and temples perched upon the hills. This road was thronged in those days, not only by merchants, and soldiers, and persons engaged in public or official business, but by thousands who were seeking the hot springs of Gadara, only two hours distant, which formed then one of the most favorite resorts for health and pleasure in all the East.

Soon after crossing this bridge, we come to a great mound on the shore of the lake, which is now called Kerak. This name is a remnant of Tarichea, a large and strong city, separated from the mainland by a valley, or ditch, in which was water, and across which ran a causeway. This place was noted for its fisheries and its shipbuilding. Fifty-one years before Christ, Cassius took this city and sold thirty thousand of its inhabitants into slavery. It suffered also very much in the Jewish war. Six thousand of its robust young men were sent to Corinth, Greece, to work on the canal through the isthmus there, and many thousands more were reduced to a condition of servitude. Here also occurred a bloody sea-fight between the Romans and the Jews, in which the latter were beaten, after four thousand to six thousand of them had been slaughtered.

Four miles farther on our journey we reach the hot baths of Tiberias, more than a mile south of the present city, and at the south end of the ancient town. This place was called Bethmaus, and possessed a synagogue. These springs were known far and wide, and were much frequented by the rich and poor alike. Here begins the *old* Tiberias, and beyond that is the modern city, our starting-point. Upon the shores of this lake, around which we have now journeyed, there were in Christ's time no less than nine cities, while numerous villages dotted the plains and hill-sides around. All the surrounding region was highly

cultivated, and the lake itself was covered with ships and boats. The lake was the pride of Palestine, an object in which the Jews took special delight, and they speak of its "gracefully flowing" or "gliding" waters.

Besides the places already mentioned, one standing at Tiberias and looking east can see, beyond Gamala, and only forty minutes from it, the town called Fîk. It is the Aphek of I. Kings xx., 26, near which Israel slew one hundred thousand Syrians in one day, while twenty-seven thousand that fled to the city perished by the falling of the wall upon them. The Romans called this place Hippos, and the Jews called it Susitha; but its present name is the ancient Hebrew name, only slightly altered.

But the grandest object in all the landscape about this lake is Mount Hermon, thirty miles distant, rising ten thousand feet above it, majestic and sublime.

A person at the present day, visiting the Sea of Galilee for the first time, would be impressed with its deadness and desolation. The only inhabited places now about it are Tiberias and Mejdel. Capernaum, Bethsaida, Chorazin, Julias, Gergesa, Gamala, Tarichea, Bethmaus, and *old* Tiberias, are either piles of ruins or are wellnigh obliterated by the *débris* that has for centuries been accumulating above them. There are only a few boats on the lake, and these, together with a few ploughmen in the fields, and the cattle and tents of the Bedawin on the hill-sides, are all that give life to these shores that were once thronged with intelligent, busy men, and covered with the marks of civilization and prosperity. The contrast between the present and the former condition of this region is painful to one who knows its history. But of this the natives have no idea; they are neither inspired nor depressed by memories, and seem to be content with their wretchedness.

This region is to me one of the most sacred and delightful on earth. No place that men have consecrated brings me so near to Christ as a day spent in walking and meditating on these lonely shores. While carrying on my work east of the Jordan, and in the Jordan valley, I have made an effort to spend the Sabbath by this lake whenever it was possible to do so. I have been across it many times, and examined every locality north and south of it and on both its eastern and western shores. I have seen it in calm and storm, in summer and winter, and its beauty grows upon me. One can hardly appreciate how lovely and picturesque the Sea of Galilee really is in any single visit. If an artist wishes to make an album of sacred pictures which all the world would admire, let him go to this hallowed lake and spend weeks in studying it from different points. While the pictures might have a general resemblance, they would be remarkable by their variety, and each would possess elements of grandeur and beauty not possessed by the others.

Christ also visited Perea, the country east of the Jordan. Doubtless he followed the main road to the hot springs on the Yarmuk, and thence to the beautiful city of Gadara on the mountain above them. He may have gone a little farther east, past Capitolias and Dium, cities belonging to the Decapolis, and turned south through a densely populated region to Gerasa, whence, by one of the two routes before indicated, he would return to the valley after his mission had been accomplished. It was in Perea that the "seventy disciples" were commissioned to labor, and their welcome and success must have been unusual, for it is reported of them that they "returned again with joy, saying, Lord, even the devils are subject unto us through thy name" (Luke x., 1, 17). The connection of our Saviour with this region opens up an interesting field of inquiry. He may

have foreseen that in its rich cities and among its throngs of human beings, his Gospel was soon to triumph in a remarkable manner; for it is true that in Bashan,—a country which we are now accustomed to speak of as a desert,—Christianity, in the early centuries of our era, had one of its most important strongholds.

In my judgment there is a special and tender interest in the fact that our Lord, probably on several occasions, passed through the Jordan valley, and spent a longer or a shorter time in some of its numerous towns. Beautiful and wealthy Pella itself may have been favored by one or more visits from the Master. A fact memorable to Christians is, that at the time of the destruction of Jerusalem by Titus, the believers who dwelt in the doomed city, "having been commanded by a divine revelation, * * * removed and dwelt at a certain town beyond the Jordan, called Pella." This is the statement of Eusebius; but Epiphanius writes "that they removed because they had been forewarned by Christ himself of the approaching siege." Seventy years later, A. D. 135, when Hadrian rebuilt Jerusalem, after it had been taken a second time,—changing even its sacred name to Ælia,—the Christians there again sought refuge from the heathen oppressor in this elegant city in the Jordan valley. These circumstances prove nothing with regard to Christ's visiting the place; still there must have been a reason why the Christians resorted hither, and it cannot be rash to suppose that our Lord had been here before them, and that his preaching had met with favor and success. He saw the storms that were coming upon his country in the first and second Jewish wars with Rome (A. D. 66–70 and 130–134), and the trials to which his followers would be exposed, and his forethought may have extended even to providing an asylum for them when these devastating tempests should burst upon the land.

BEIRÛT, Thursday, April 12, 1877.

At Khan Minieh (April 8) the weather was becoming very hot. It was 90° in our tent. Lieutenant Kitchener found it 102° in the shade at Tell Hûm. His camp was at Khan Jubb Yûsef, but he, with his companion, Captain Hamilton (not a member of the English survey party), had visited Tell Hûm, and had experienced great inconvenience from the heat. We received a pleasant call from them towards evening, and the next day called on them in their camp. We saw portions of their work, and examined some of their new books which they had brought from England. While sitting in my tent the perspiration rolled from my face so as to soil and injure the books I tried to read, and the paper on which I attempted to write notes and letters. In fact, this is the only time when I have been forced to suspend work of this kind from such a cause. At night, after such a heated day, it was delightful to bathe in the quiet, refreshing water of the lake.

A long mule-train passed our camp very early Sunday morning, on its way to Damascus. To these people, who have never seen railways and steam-cars, or our heavy freight-wagons, such a sight as this, fifty or sixty mules, all loaded, must look like business. Such caravans follow, to-day, the line of the Roman road, which I have described as existing in Christ's time. Later in the day a camel-train passed, going in the opposite direction. They had come from the Hauran, and were loaded with mill-stones, which they were taking to Acre, on the sea-coast.

The papyrus about the spring at Khan Minieh is now very green and beautiful; it is in flower and suitable for pressing. Dr. Birch, of the British Museum, made me

promise that I would bring him some specimens from this place, and from the Huleh, and I secured for him some excellent heads.*

Near El Jish there is a large fountain or pond, which occupies an extinct crater. The rock in the vicinity is basalt, and the whole region is interesting from a geological point of view, as well as historically. It is also rich and well cultivated.

At Kefr Birim, which is a Maronite village of about one hundred families, the inhabitants do not often see foreigners, and they crowded about our tents in swarms. Men, women, children, babies, donkeys, and even two or three priests, came in turn to pay visits to us or our camp. The priests were very obliging, and went with us to examine the two ancient synagogues which exist here.

Lieutenant Conder, of the English survey party, has made a special study of the ruined synagogues in Galilee, and is of the opinion that none of them date from a period earlier than the second century of our era.

Of these two synagogues, one is in the village, while the other is at quite a distance from it, and stands alone in the fields. In that one which is the better preserved there are Doric columns, and some fine ornamentation of grapes and leaves, and other carved work, on the sides and above the doors. The Hebrew inscriptions here have been copied and published by Renan in the "Journal Asiatique" for 1864. The squared stones are noticeable from the great variety of sizes; in good Roman work the size of the stones is quite uniform. While these had the general appearance of Roman work, some of them were very large and others quite small. At this place I secured a few good coins.

* These I subsequently placed in his hands when passing through London on my way to America.

El Jish, which is in sight from this village, appears to be about half an hour distant, but it is more than that, because the road leading to it winds so much. At some points in the hills between Kefr Birim and Kana, on the way to Tyre, there are groves of fine olive-trees. These sturdy trees cover the rocks and beautify the landscapes, which would otherwise appear barren and forbidding. The air of these mountains of Upper Galilee, is very fresh and invigorating compared with the sweltering heat of the Jordan valley, or such as we experienced at Khan Minieh. There, even our horses and animals suffered, as well as ourselves.

We had hoped to visit, on our way home, Jeb'aa, three or four hours in the hills inland from Sidon, where some mines have been opened, but were obliged to relinquish the plan by the pressure of other duties.

The distance from Khan Minieh to Kefr Birim we made in six hours and ten minutes; from Birim to Tyre, past Rumaish and Kana, in seven hours and fifty minutes; from Tyre to Sidon, in seven hours and fifteen minutes; from Sidon to Beirût, in six hours and thirty minutes. In Beirût I met among others the gentlemen of the Advisory Committee, and found thirty-eight days' accumulation of letters and papers from friends in America and Europe awaiting me, and, as soon as my duties would allow, I seated myself to the pleasant task of reading them.

CHAPTER XXXVI.

Arab Life in the Desert.

Claims of Moab, Gilead, and Bashan upon our attention. Number of square miles. Old Testament history. The land of tents and moving caravans. Safety in the Bedawin country. Peculiar impressions. Tents of the Arabs. Beds. The word "home" to an Arab. Tribes connected with. Numbers. A moving caravan a grotesque sight. Distance travelled in one day. Some luxuries in their life. Questions of labor, food, and war. Legitimate business. Carrying trade. Raising camels. Little hunting done. The Bedawin despise manual labor. How their farming is carried on. Grain stored. Experience in the theatre at Amman. Cooking and dishes. Excellent coffee. Ceremony of making it. At a great feast. Warfare. Resembles Homeric fighting. Almost bloodless wars. No compromise. Blood-feuds. Old battle-ground. An invitation to a battle! Bone-snatching.

THE country which stretches south from Damascus to the Arabian desert, and from the Jordan and the Gilead hills eastward to the great desert of the Euphrates, is, in many respects, one of the most interesting on the globe. Travellers, however, on account of the peril, seldom visit it, and even the explorers who have ventured to go among its wonderful ruins are likewise few.

In the Old Testament these lands are spoken of as Moab, Gilead, and Bashan. They are widely known at the present time as the Hauran desert. Bashan is, for the most part, quite level, and in some sections rolling; while Gilead

possesses hills, valleys, gentle slopes, and cultivated fields, which form charming and park-like scenery. Above these hills, valleys, and plains the sky is fair by day, and the heavens at night beam with a brilliancy such as is witnessed only in an Eastern clime. In ancient times this vast region was one of the most fertile and populous on the globe. This fact is attested by the multitude of ruins which dot the surface at the present day. I have before mentioned that from a single outlook I have counted as many as forty ruined cities and towns. This region, embracing six thousand to ten thousand square miles, covered once with flourishing cities, inhabited by an intelligent and busy people, crossed in many directions by routes of commerce and travel, is now practically a desert, over which the wild tribes roam in search of pasture for their flocks and herds.

In this strange but wonderfully interesting region we are on historic ground. If antiquity is to be honored, certainly Moab and Bashan have important claims upon our respect. Here was the home of Ruth, the Moabitess, whose life forms one of the most interesting chapters in the sacred records. Here was the home of Elijah; this was the scene of the death and burial of Moses; here could be pointed out many famous battle-fields; here occurred many events which form some of the most thrilling portions of the Old Testament history.

Whatever this country may have been in the past, it is now a land of tents and moving caravans. Without these objects, the picture of the desert is not complete. About the life of these desert tribes there is a certain fascination, just as there is about the idea of life on the ocean to those who know little of it.

This region, to a foreigner who attempts to live or travel in it, is a land of many dangers. The land belongs to

these wild people, and they prefer that foreigners should keep at a distance from them; yet I entered their country, and was providentially spared to return in safety. I not only travelled extensively, but sojourned there. I became as familiar with many sections as I am with the region about my own home. We had our own tents, servants, and cook, and for the most part carried our own provisions, for it is very little that one can buy of the people in the desert. Sometimes we suffered for want of water. In a country where it does not rain for seven months in the year, water becomes very scarce. The want of good water was one of the greatest hardships attending my life and work in the desert.

One who has been permitted to travel or live for any length of time among the Bedawin has had an unusual experience, chiefly on account of the strange and novel character of their mode of life. The group of black tents on the plain, or the distant hill-side, with an immense herd of camels, sometimes numbering as many as ten thousand, in the background, forms a picture in one's mind which is not soon or easily obliterated.

I have often gone out from my tent at night and counted a dozen or more camp-fires, some near at hand and others far away; and imagination called up a multitude of scenes in Indian life, with which my mind was familiar from the stories of childhood. The Bedawin pitch their tents, not in a promiscuous cluster, as one might suppose, but in a large circle, so that some of their flocks can be protected within it. The tents are all black, that being the color of the goat's-hair of which the cloth is made.

In the highest part they are high enough for a person to stand erect. From the ridge they slope to the ground, like the inclined roof of a house, while a curtain falls in front. By the tent of the sheikh stands his long spear, stuck into

the ground, indicating the centre of government and authority. His tent is conspicuous by its great length, being one hundred, or, it may be, one hundred and fifty feet long, supported at proper intervals by a framework of poles. It will be as low and black as the rest, and very likely as ragged. It will be divided into compartments, devoted to the various needs of his family. One section will be devoted to the extra furniture and baggage; one or more to the women and small children; another will be a kind of reception hall for guests and feasts; and perhaps in one of these, or in another near by, some of the young kids and lambs will be sheltered at night, or during storms. In and about the tents, the dogs, sheep, and goats, and even the horses, seem to have about equal rights with the men, women, and children. On the whole, however, they make their tents very comfortable. They are tolerable enough for the pleasant months of the year. During the rainy season they seldom have a fire, except for cooking, because fuel is scarce; but in cold weather the tents are patched and the rents sewed up, and as by crowding together the animal heat is preserved, they do very well without fires. They make their beds on the ground, generally on a low platform or floor formed of sticks or reeds, within a circle of stones, over which their blankets are spread. In the winter they generally leave the plateaus and hills, and pitch their tents in the warm and sheltered valleys. Many tribes go to the Jordan valley for winter quarters, for there the climate is warm, even in midwinter.

The Arab's tent is his home; yet the word "home" does not mean to him what it means to us. Of our idea of home he has no conception. He develops great fondness for his horse, particularly for his mare, if he has one; and also for his favorite camel. His home is the little spot

where his tent is pitched and his flocks are gathered at night. His country—his father-land—is the limited district over which he roams in summer.

Among the tribes with which I had considerable to do were the Adwan, numbering four hundred tents; the Beni Abbad, numbering six hundred tents; the Beni Hassan, numbering one thousand tents. The two tribes last mentioned occupy respectively the Lower and Upper Zerka, or Jabbok, the river connected with the history of Jacob. Likewise the Aneizeh, numbering twenty-five hundred or three thousand tents,—and some make the number as high as five thousand; also two or three small tribes in the Jordan valley; the Hameideh and some others in Moab, and the Ruwalla. The last tribe numbers three thousand or more tents, and occupies the interior of the country. The Arabs' habit of numbering by tents is peculiar. In reply to a question as to the size of any given tribe, they never tell you the number of souls, but always give you the number of horsemen, or the number of tents. Hence it is a difficult matter to ascertain the number of persons of which any particular tribe consists. Many of these tribes break up into sections and occupy different districts, because there would not be pasture for them all in any one place. It is very common to find only from fifty to one hundred and fifty tents in a single group. On rare occasions, however, one may see several hundred or even several thousand tents in a single locality.

One of the most interesting, not to say comical, sights that may be witnessed in Arab-land is that of a tribe of Arabs in motion, or moving from one camping-ground to another. As they do not move far, they do not pack their goods as they would for a journey of days or weeks, consequently there is a dropping-to-pieces appearance

about everything that pertains to them, which adds to the grotesqueness of the scene. I will give, as nearly as I can, the picture of a tribe which I once saw moving up from their winter quarters in the Jordan valley to the eastern plateau. Such scenes are frequently witnessed, but the description of one will be a fair sample of all. The procession or caravan was strung along over three or four miles. They had camels and cattle, and several flocks of sheep and goats. The camels, however, were few, showing that they did not belong in the interior of the desert. All the camels and some of the other animals were loaded. The goods, consisting of tents, cooking apparatus, bags, rugs, mats, baskets, and even cradles, had been hustled together into bundles, tied with strings and ropes, and loaded promiscuously on their beasts of burden. Men, women, children, and babies made each their proportionate element in the procession. There were the "first families," and others which, by their dress, or rather by their nakedness and rags, looked as though they might be the "last families." The flocks of sheep and goats were mostly driven by small children. Sometimes there were flocks of lambs and kids driven by children not much older relatively than the lambs and kids themselves. Some of the men had in their arms two, three, four, or a whole armful of kids and lambs that were too young to walk; and among some cooking utensils there was a large saucepan, and in it was a pair of small kids that were too young for the journey. On the back of a donkey was a bed of blankets, and on that a sleeping child had been tied, whose bare legs hung down the donkey's side. At one point of the procession some women had stopped and were trying to rearrange a load which had fallen off from their donkey. There were small bundles in the path, and one large one by the side of it; my horse picked his way

through the small ones, but shied around the large one, for just as he approached it gave a squeak which startled him. I thought it was a box filled with kids too young to walk, but it proved to be an orthodox cradle, which no doubt had been stolen from somewhere, covered with a blue cloth for a curtain, and in it were a pair of lively babies. Many of the women were bareheaded, it being too warm, probably, to wear the blue rag, which is the universal head-dress; and of their toilets otherwise the less said the better.

These tribes will travel from ten to fifteen miles a day, rarely, however, more than ten miles. This fact has an important bearing on the question as to the distance Jacob went when he ran away from his father-in-law, Laban (Gen. xxxi.).

These people enjoy their life because they know no other. Comfort is a relative term. I have myself sometimes been very thankful for a dirty goat-pen as a place of shelter from a violent storm. In their way they have many comforts, and, from their point of view, even luxuries. If they get wet they get dry again, and that is not only a comfort but a luxury. They are never annoyed by insects,—a blessed thing for them. The noise of hundreds of camels, sheep, goats, donkeys, and dogs, yelping and bleating all at once, and half or all the night long, perhaps, does not disturb them. They have a gift for sleeping under the most disadvantageous circumstances. Besides, the women collect all the firewood that is needed, and bring all the water that is used about the camp, doubtless a great relief to the men. Men among the Arabs have the art of adding to their own ease and comfort in life by a judicious division of labor between themselves and their female companions.

Moreover, the Arab is a stranger to our ideas of luxurious living. He knows nothing of "bills of fare,"

and "courses," and "square meals," and "late suppers," and "fashionable lunches," and all similar devices which in civilized life have been invented to tempt the appetite and ruin the stomach.

In the life of any people, whether savage or civilized, there are three important facts to be considered, namely, *labor*, *food*, and *war*. However indolent and unproductive any given classes may be, somebody must work; while all classes must eat; and, theorists and peace societies to the contrary notwithstanding, the history of the race shows that men cannot live long together without fighting. Men are really very quarrelsome animals.

From books, one is likely to get the impression that the wild Bedawin subsist chiefly by violence and robbery. But it can be shown that they do not live by plunder alone. They have some legitimate business. The trade of Aleppo with the desert Arabs in that immediate region is said to amount to £50,000 a year. What the amount of trade of Damascus, Jerusalem, and the coast towns with the Bedawin tribes is, I cannot say, but it must be considerable. Those who live nearest the settled portions raise sheep, goats, horses, and some grain, while the remote tribes raise horses and camels. A certain alkali bush grows on the plains, which furnishes the material needed by the soap-makers in the large towns, and that is a very important item in their barter trade. In the desert we often came upon the tents of merchants from Damascus and elsewhere, who were there trading with the Arabs. Even agents from India have been met, who come for the purpose of buying horses. At the present time, the best Arabian horses come mostly from the interior of the desert. Among the tribes nearest the coast the fine horses have been sold, and reduced in number, until they have nearly disappeared.

These people need money, or its equivalent. They must purchase coffee, rice, sugar, powder, and spear-heads, and sometimes have their horses shod, although generally their horses go without shoeing. Also, they use much cotton cloth, out of which the dames and belles of the desert make their "best" dresses. The business of raising camels for market is very extensive and profitable. Egypt draws its supply of camels largely from Syria and the deserts to the south. All the transportation between the Mediterranean and the Euphrates is done by these animals. The travel and mail service between Damascus, Bagdad, and the Persian Gulf employs only camels, and thousands are needed every year by the pilgrims between Damascus and Mecca; hence the demand is quite large.

We once camped where about two thousand camels were feeding. These were mostly female, with their young. I learned that the average price per head, taking young and old together, was five pounds, or about twenty-five dollars. This whole herd would thus be worth $50,000. These were the property of a certain branch of one of the larger desert tribes. The owners might be dressed in rags, and one might regard them as veritable beggars, but they have that which represents money, or which can be turned into money if the occasion requires it. But as their trade is chiefly barter, they do not have any very great need of ready money. There are no stores, shops, or saloons in the desert, or any other temptations to spend money which exist in the large towns, or in civilized lands. I have seen large flocks of sheep and lambs that were numbered by thousands being driven up from the plains of Moab, designed for the market in Jerusalem and in some of the coast towns. The people in the desert are, at present, poor and degraded, compared with those in Bible times; yet the flocks and herds which now are sometimes seen

remind one of the wealth of some of the desert princes in the days of old.

There is some game in the desert, but the Arabs never hunt to gain the means of subsistence. Powder and shot are too expensive for them to do this. We found pigeons, doves, partridges, quails, gazelles, and a few other birds and animals that were used for food; and I have several times referred to the francolin, the beautiful game-bird which exists in great numbers in the Jordan valley. There are no game-laws in the desert, and one is at liberty to hunt at will. The Arabs sometimes have exciting wild-boar hunts, but as the Moslem can make no use of swine's flesh, these animals are left where they fall. They are very destructive to crops, and will tear up a whole wheat field. The Moslem hates with all his nature the *khanzîr*, or swine, and when he finds that they have been carrying on their work of destruction among his crops, the whole catalogue of Semitic curses is too brief to express the Ishmaelite's infinite disgust that such a vile creature should have ruined that upon which he depended for bread.

The Bedawin despises manual labor. This is one of the most unfortunate traits in his character. He does not disbelieve in work; but he believes in having some one to do it for him, which, to be sure, is quite a civilized idea. But considering his scanty living, and his dislike of labor, one would not expect to see much land cultivated in the deserts beyond the Jordan. The contrary, however, is true; and in the valleys, and on the fertile portions of the plains, numerous fields of wheat and barley beautify the landscape.

It may be interesting to explain how Arab farming is carried on. They send across the Jordan, or to the few villages in the Gilead hills, and hire Christians to till their

lands for them. Some Moslems go out for this purpose, but Christians are willing and are usually employed for such service. These laborers are called *fellahîn.* We should call them small farmers, or, more properly, peasants. The farmer, at the beginning of the season, or when the contract is made, is given four, five, or six dollars, as the case may be. He receives also a pair of shoes, and has seed furnished him. But, besides these things, he receives nothing. He must provide his own men, cattle, and implements. He must pay his own help and do all the work from ploughing to threshing. At the end of the season, he receives one-fourth of the crop. While he is at work, the Arabs who own the soil are responsible for his safety; it would not be for their interest to steal his property or to take his life.

The grain is stored in large vaults, or cisterns, made in the ground. These are very narrow at the top, and can be covered by a single stone. Doubtless the character of the receptacles prevents theft, for a stranger passing would notice no difference between the stone which covers the mouth of the granary and any common stone of the field. The laborer, while engaged in his work, frequently finds temporary shelter in some goat-pen or in the ruins of a once splendid palace or temple. I went one bright moonlight night to visit the great theatre at Amman—the Rabbath Ammon of the Bible—which, by actual measurement, I had found would seat comfortably ten thousand people, and in one of the long corridors, under and behind the seats, I aroused a man, who proved to be a Christian peasant from the village of Es Salt (a Saltee, as such a person is called), who was tilling land in the neighborhood for the Arabs, and who found here at night a temporary shelter for himself and his cattle.

A poor, ignorant Christian cultivating land for a degraded and wretched Bedawin, the present nominal owner of the soil, and making his home in the ruins of a theatre which was once brilliant with ten thousand spectators gathered from a city of churches and palaces and temples; the people of intelligence and wealth all gone; the people and buildings that remain sunken into moral and physical ruin, appears, to human judgment, a strange reversal of the law of progress, and gives rise to serious and painful reflections.

If I were to enter largely into the culinary department of the Bedawin life, I fear the subject would not prove very interesting, chiefly on account of the uncleanly processes in preparing the food and the uncleanly habits of the Arab women who do the cooking. A few hints on this topic will doubtless be sufficient. Almost all their dishes swim in grease and are very uninviting. They have cracked wheat, boiled rice, sour camel's milk, coarse bread, what they call butter, and some meat. The last is seldom used, except at some feast or when an important person arrives. It was a surprise to me to learn how extensively rice was used among the Arabs as an article of diet. It is not expensive, is easy to transport and to keep, and for these reasons it is in very common use. The Arab has a most convenient stomach. In his wild, irregular life, food at best is scanty. But, by necessity or discipline, he is able to go for days together, and even to make a long journey, on the shortest allowance. He has, however, some idea of the law of compensation, for, on occasion of a feast, or when the opportunity is afforded him, he will devour at a single meal a perfectly enormous quantity of food.

Whatever objection we make to their dishes and food in general, we must give them credit for making excellent

coffee. Seldom, even in civilized lands, have I tasted better coffee than I have drank in Moab and Bashan with those wild sons of the desert. With them, the men always make the coffee. But to associate this fact with the quality of the coffee may be considered as not very gallant. I would suggest, however, that if any American housekeeper has tried every hitherto known method, and still fails to produce good coffee, she try the Arab plan. Let the captain of the household himself rise and stir around early in the morning, and try *his* hand at making coffee. Once when I had been travelling all night,—in fact, having ridden all night for two nights in succession, seventeen hours in the saddle one day and fifteen hours the next day,—I came, just before daybreak, upon an Arab encampment. As my guide was a sheikh in that tribe, I was, of course, an honored guest, although coming at an unseasonable hour. I was assigned to that portion of the tent which was reserved for strangers, and mats were spread for me to recline upon. Before we proceeded on our journey, we were treated to coffee. The process of preparing it was interesting. Sticks were brought and a fire made about ten feet from where I sat, directly in front of the tent. A light wind drove the smoke into the tent and filled my eyes, but the Arabs who sat about me were not annoyed by it. Indeed, an Arab's eyes seem to be made in such a way that smoke does not pain them. When the fire was well started, the coffee was brought and roasted, and afterwards pounded in my presence. One of the men held the mortar and a boy handled the pestle, keeping time with it as he pounded the coffee, and humming a little song. When ready, it was first passed to me, because I was their guest, and it was delicious. The cups were of a larger size than the usual Turkish coffee-cups, which are

so tiny as to contain no more liquid than enough to moisten one's lips. When I had finished my cup, I said to my Arab friend that I would like it filled again, provided it would not be considered a breach of etiquette by his people. He smiled and told me to drink as much as I pleased. An Arab seldom takes at a sitting more than a single cup of coffee. They drink coffee as a ceremonial of hospitality; not as a stimulus, a beverage, or for refreshment. They consume a great deal of time in preparing it, consequently the tired guest, especially if he is a foreigner, is sometimes wellnigh famished before the coffee is ready which he has been invited to their tents to drink. On one occasion, when I was ready to sink to the ground from fatigue and hunger, I waited fully two hours for the coffee, which they had prepared of their own accord on my account. But they were fussing about it during the whole time. When at last it was ready, there was about a table-spoonful for each of us. They considered that they had received and treated me in the highest Bedawin style. In fact, there was altogether too much style and altogether too little coffee.

I was occasionally invited to dine with some sheikh, but I always excused myself when possible, because I knew what to expect, and the thought of their dishes and food was far from inviting. The description of one such feast will answer for all of them. The dining-room was the regular guest apartment of the sheikh's long tent. The great men of the tribe were there, also the servants standing about. We sat with the Arabs on the rugs spread upon the ground. The food was placed upon large mats also spread upon the ground, and we sat in a circle about the dishes. There was a platter of boiled rice, in which were some small pieces of minced meat, and the whole was covered with loaves or sheets of bread. These loaves of

bread are about as large around as the bottom of a milk-pan, and about as thick as heavy flannel. When fresh, they can be rolled up like so many pieces of cloth and thrust into one's pocket, belt, or saddle-bags, and carried conveniently.

Near the large platter was another, on which was some rice boiled in milk, and quite soft. We took a piece of bread, and with our fingers put some rice and a meat-ball on it and ate. There were two or three small wooden spoons, with which the softer rice on the platter was taken out. But the Arabs in general have no knives, forks, spoons, plates, napkins, etc., without which in civilized life we think we could not eat at all. They say, "What does a man want of a spoon when God has given him so many fingers?" The principal men, as I have said, ate with us. The dishes were then passed to those next in rank, and after these had eaten, the servants and children literally devoured what was left. If order and ceremony had prevailed during our meal, when the servants and children ate there was a perfect scramble. After the feast was over, coffee was served, being prepared in our presence, as I have described; and afterwards water was brought and poured over our hands, which is the common custom with them after eating.

The women do not join in such feasts. In fact, they keep out of sight. We could see them peeping at us through the seams of the tent-cloth, which separated their apartment from the dining-hall. When going away from this entertainment, I explained to one of the sheikhs, who was my friend, how a banquet of this kind would generally be conducted in America. I said that the great man would sit at the head, and near him some important lady, and then another gentleman and another lady, and so on until the circle was complete; that we thought we could not

have such a grand feast as the one just enjoyed without the ladies being present. He listened attentively, and then said that it was very different from their custom, but he thought he should like the American way better.

As to the *wars* of the Bedawin, they are far from being bloody. There is not enough Roman in their character to make them good soldiers. Their battles are more like those of Homer than like those of Von Moltke or General Grant. A Bedawin battle, in its details, bears a striking resemblance to some of those narrated in the "Iliad," thirty centuries ago, more or less. Homeric fighting appears to have consisted largely in personal challenge, in boasting of one's own deeds, and of the bravery and achievements of one's ancestors. The Arabs lack concerted action, and in or before any engagement, however trivial, they certainly boast enough to be ranked with Homer's heroes.

The Bedawin have no line of battle, nor do they appear to have any special system in fighting, but mounted men from one side or the other will rush out and ride furiously towards the enemy, brandish their spears, and appear as if they were going to sweep them from the field. But before they come near enough to be in any special danger, they turn and dash back again with the utmost heroism and bravery. Sometimes, however, they do advance too near, and are shot or thrust through with a spear and killed. Hence it happens that in what they call a great battle the mortality will be very slight.

Our old friend and hunter, Haj 'Ali, loved to rehearse incidents of his past life in the intervals of duty in camp. One of the battles to which I have referred (p. 132) was, by his account, a long and bloody struggle. He gave us, on several different occasions, the details of it, and his manner would become excited and earnest as he recalled

its scenes and stirring events. There were many hair-breadth escapes, many feats of personal heroism and bravery which seemed to thrill the old man's soul, as he narrated them. The first time when he gave us an account of this battle I thought it must have been something like Bull Run, Shiloh, or Chickamauga; but it appeared that the party to which this old man belonged was on one side of the river Jordan, while the enemy were on the opposite side, and that was as near as they came to each other all day. And when he had finished his long account, thrilling enough to have satisfied the most sensational newspaper in our land, we asked him: "How many were killed?" "Killed, do you say?" "Yes; how many were killed in that great battle?" "Well, there were no men killed; one horse was killed, and one man was wounded."

People understand that these men are untamed Arabs, and it is supposed that they make it both a business and a pastime to cut each other's throats. But killing is far less common among them than one would think, for when life is taken the blood-fend ensues, just as it did among the ancient Hebrews, and that occasions trouble for years. When they make a raid for plunder they avoid taking life if possible; because, when life must be paid with life, and blood with blood, even wild men are cautious how they needlessly incur danger. When, however, life is taken, it is considered by the noble Arabs a disgrace to compromise the matter for money.

In a former chapter (xxix.) I have stated that early in the present year I had dealings with two tribes between which there was a blood-feud of recent origin. At one time there was a prospect that it would lead to war, though this was finally averted. On the day mentioned (p. 378), when the sheikhs of the respective tribes were in my tent arranging about guides and drinking coffee,

I overheard them speaking about the recent affair. They approached the matter in the most cautious manner, and were as formal and cold in their intercourse as the representatives of England and Russia are at the present time. I heard the sheikh of the offending tribe offer the other money as an atonement, which was courteously but promptly and decidedly refused. The conversation ended there. Each party knew that words were of no further avail.

At prayer-time, both of these men went outside my tent, spread their blankets on the ground, fell on their knees, with their faces towards Mecca, and prayed. A man can be a good Moslem even while nursing bitter hatred and angry passions in his heart. There is a religion which says: "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you."

Among civilized nations a battle may take place at almost any point, while among the Bedawin it would be likely to occur at some locality settled upon beforehand, and well known to both parties. At Khurbet Sar, which corresponds to Jazer of the Old Testament, the great plateau, stretching for several miles to the north and east, has been the battle-ground of the tribes in that region for several generations. The last battle which occurred there was in 1861, and some of my own men were engaged in it. In consequence of the war in Europe, a general disturbance and uneasiness existed even among the desert tribes, and it was expected that they would resort to fighting. We have referred (pp. 378, 379) to one of the many difficulties and disputes that were to be settled in this manner. Scores of horses had been taken to Jerusalem, in small squads at a time, and shod; old spears, swords, and muskets were put into a condition for immediate use,

and on the plateau the tribes that were banded together on one side were gathered. Besides the horsemen and the stir and bustle incident to such an excited state of affairs, the multitude of tents alone formed a splendid sight. I went over the ground on Monday and Tuesday, and matters had reached such a crisis that the battle was expected by the following Saturday or Sunday. We moved our camp to a safe place in the Jordan valley, but the sheikh of the tribe under whose protection I was, urged me to go up and witness the battle. An invitation to a battle!—a complimentary ticket!—a reserved seat! I did not accept. The battle which was expected did not, however, occur at that time, nor while I was in that region.

It had been a part of my purpose to get, if possible, some Bedawin skulls, as none had ever been brought in from these deserts. While exploring the valley of the Jabbok, I had found one in a hole in a cave, where, apparently, it had been dragged by some wild animal, as the place was too small for any human being to have crawled into. This skull I carefully concealed among our baggage, because the Arabs are very fanatical about such matters, and by exposing it I could easily have got into trouble. I was still in doubt how I should obtain others. I knew where a tribe, unfriendly to the tribe I was then with, buried their dead, and I had planned to go out at night, with some of our men, and borrow some bodies in the way that is usually practised in America. But at last it became unnecessary to resort to this modern and civilized method of bone-snatching. On this old battle-field of Khurbet Sar, my golden opportunity presented itself. Among the ruins were the remains of a great building which had been supported on two of its sides by noble arches that were now quite covered with fallen stones and *débris*. On removing these, I found beneath

the arches a quantity of human bones. I ventured to mention the subject to one of the prominent Arabs, who was my special friend, and I was gratified when he replied that I could take as many of them as I pleased, for they were principally the bones of men that had been killed in battle, and did not belong to any tribe in particular; so, watching my opportunity when the Arabs were not around, I secured a bagful of skulls and packed them in a safe place among the baggage. Some of these I left with the American Protestant college in Beirût, and



Bedawin Skull, from Khurbet Sar, the Old Testament Jazer.

brought only two of them to America. These have been examined by scientific men at Cambridge, and their capacities and characteristics noted in detail; but these gentlemen say that, while they are interesting, two skulls are not enough to make any scientific deductions from. For this purpose, they need whole boxes and barrels of bones.

Measurements of these skulls, as made by Mr. Lucien Carr, of the Peabody Museum of Archæology and Ethnology, at Cambridge, Massachusetts, are given on the following page; and I present here, also, an illustration of No. 2, taken from a photograph.

MEASUREMENT OF BEDAWIN SKULLS.

I.

Length ....164 millimetres	Height..........129 millimetres
Breadth.........132 "	Capacity, 1128 cubic centimetres

Skull of a youth. A portion of dried skin still adhering to frontal. Skull is brachycephalic.

II.

Length ....186 millimetres	Capacity, 1341 cubic centimetres
Breadth.........142 "	Index of breadth.......... .752
Height..........136 "	

The skull is orthocephalic.

Breadth of frontal at narrowest point on temporal ridge, above external angular processes, 100 millimetres.

Several Wormian bones developed in the occipital suture.

CHAPTER XXXVII.

Arab Life in the Desert.—Continued.

Hospitality of the Arabs. They appreciate kind treatment. A domineering person not safe among them. Burckhardt's testimony. Mode of gaining their friendship. Their method of doing business. Number employed by us. Price paid. No hairbreadth escapes. A highway robber. A bit of experience. The sheikh of Sûf. Power of presents. Religion. Profanity terrible. Ideas of God and a future life. Graves not very sacred. Tombs of saints. Praying-places. Use of wine. Secret society among the Druzes. Curiosity of the Bedawin. Interest in a photograph. Number of wives. Generosity. Cleanliness of the Arabs. Washing-day customs. At a fountain. Help from Arab boys. Interesting children.

IN speaking of the hospitality of the Bedawin, I am mentioning only a familiar topic, to which I can, perhaps, add nothing new,—at least, do little more than corroborate the testimony of those who before me have had occasion to refer to the subject. Yet, if I were to pass it by unnoticed, I should do injustice to those people of the desert, from whom I have received many favors. Let it be said to their praise, they are true to their friends. They honor their word. Even a stranger may throw himself upon the hospitality of the sheikh of a tribe, and, however unwelcome he may be, they will receive and

entertain him, and give him three days' grace to secure their friendship, or get out of their way. Although all that I have just said is true, yet, on the other hand, they know how to rob and murder; indeed, they have reduced these things to fine arts. Hence one needs a great deal of tact if one expects to travel or live among them in safety. In all my intercourse with them, I never suffered from them in any way. I was always treated with respect, all roads were open to me, and my person and property were guarded by them in the most sacred manner. The simple fact was that I treated them well. I do not mean to be understood that I made them numerous or expensive presents, for my gifts were of comparatively small value; but I threw myself on their confidence and honor, and they never betrayed me. I endeavored to deal with them in a frank and upright manner, and found them uniformly faithful to their agreements. If a blustering, domineering man were to go among them and endeavor to go about where he pleased without asking their permission, claim their services as his right, ignore them or treat them with contempt, they would resent such treatment at once, and that person could not remain in their country a single night without being in danger of losing his property or his life. It would be wise for him to keep away from Arab-land, for the Arabs are hot-blooded and very sensitive about slights and injuries, and their fiery nature leads them to take the law into their own hands.

Burckhardt's experience in this very region was interesting, and some of his observations are extremely just. He says:

"Hospitality to strangers is a characteristic common to the Arabs and to the people of the Hauran. A traveller may alight at any house he pleases; a mat will be imme-

diately spread for him, coffee made, and a breakfast or dinner set before him. In entering a village, it has often happened to me that several persons presented themselves, each begging that I would lodge at his house; and this hospitality is not confined to the traveller himself, his horse or his camel is also fed. * * * It is a point of honor with the host never to accept the smallest return from his guest. * * * Besides the private habitations, which offer to every traveller a secure night's shelter, there is in every village the *medhafe* of the sheikh, where all strangers of decent appearance are received and entertained. It is the duty of the sheikh to maintain this *medhafe*, which is like a tavern, with the difference that the host himself pays the bill. The sheikh has a public allowance to defray these expenses. Hence, a man of the Hauran, intending to travel about for a fortnight, never thinks of putting a single *para* in his pocket; he is sure of being everywhere well received, and of living better, perhaps, than at his own home. A man remarkable for his hospitality and generosity enjoys the highest consideration among them" ("Travels," etc., pp. 294, 295). "To be a Bedouin is to be hospitable; his condition is so intimately connected with hospitality that no circumstances, however urgent or embarrassing, can ever palliate his neglect of that social virtue" ("Bedouin and Wahabys," i., p. 338). "Among the Aneizeh, a guest is regarded as sacred; his person is protected, and a violation of hospitality, by the betraying of a guest, has not occurred within the memory of man. He who has a single protector in any one tribe, becomes the friend of all the tribes connected in amity with it. Life and property may, with perfect security, be entrusted to an Aneizeh, and wherever he goes, one may follow him; but his enemies become the enemies of the man whom he protects" (*ibid.*, p. 177). "Whoever travels

among the Bedouin, whether rich or poor, and wishes to be on friendly terms with them, must imitate, so far as he can, their system of hospitality, yet without any appearance of prodigality, which would inspire his companions with a belief that he possessed immense wealth, and would render his progress difficult, in proportion to their increasing demands for money. He must likewise condescend (if it can be called condescension) to treat the Bedouin on terms of equality, and not with the haughtiness of a Turkish grandee, as travellers too frequently do. * * * Living with a Bedouin, his feelings must not be wounded; he must be treated with friendliness; and in return he will seek for an opportunity of proving to you that in his own desert he is a greater man than yourself. And why not treat kindly a man who, if you were in the most abject and forlorn condition, would certainly treat you as a brother?" *(Ibid.*, pp. 345, 346.)

My custom, whenever I wished to enter their country, or to go from the territory of one tribe to that of another, was to send for the sheikh and principal men of that tribe, invite them to my tent, and treat them to coffee. For the Arabs never drink any wine, and I had no wine or liquor of any kind about the camp to offer them, even if they had desired it. My treat must consist of water, or coffee. But coffee is always used on such occasions, and satisfies the requirements of the most formal and stilted Bedawin etiquette. I tell these men frankly what I wish, where I desire to go, and convince them that I have no sinister motive in thus travelling about and visiting different places. They will be very likely to suspect that I am a government agent or spy, and this suspicion must be entirely removed before I can negotiate with them. I tell them that I regard the country as theirs, and that I

have no rights in it except what they please to grant me. They listen attentively, and the result of our interview is, that they are perfectly willing to take me wherever I wish to go, and aid me in any way in their power. That is a great point gained, for my life is in their hands. This business is accomplished sometimes in half a day, and sometimes it requires two whole days. For with the Arab the process of coming to the point is a long one. He begins as remotely as possible from the business in hand, and works up to it little by little. For instance, if a man wanted to buy your horse, he would come to your tent and talk about everything he could think of except the horse itself, and quite likely, for a whole day, he would not even mention the animal. Were he to approach the matter at once and abruptly, he would expect that the price would be three or four times the real value of the horse.* In making purchases of the Arabs, or bargains of any kind, it will not do to appear too anxious. It is not their nature to come to an agreement directly; besides, time is of no consideration to them, while to a Yankee it is everything. But, if one is patient and honest, one can generally secure what he wishes.

Treated in the way now indicated, these men become my friends. At the conclusion of this long process, we come to an agreement as to the price I am to pay for their assurance of safety while in their hands, and of protection from others. I generally paid about two dollars

* With regard to buying horses, Burckhardt makes the following statement: "The Arabs are ignorant of those frauds by which a European jockey deceives a purchaser. One may take a horse on their word, at first sight or trial, without any risk of being cheated" ("Bedouin and Wahabys," i., p. 213). This may be true; still, in my mind, it is very doubtful if among horse-dealers in any part of the world human nature is capable of reaching such a degree of honesty as this language would imply.

a day for such services. The sheikh himself or some members of his family would always go with us. This man, or these men, represented the authority of that particular tribe, and they served also as mediums by which we were introduced to neighboring tribes. For the price just named, I was furnished with from four to six men. We needed one with ourselves, one or two with the camp, and one or two for night duty and as messengers. With these precautions taken beforehand, I moved about their country in perfect safety, so far as I am aware, and was never treated rudely by them, and never had anything stolen from me; consequently I have no thrilling adventures to relate, no hairbreadth escapes. I saw no "proud son of the desert," his "eyes flashing fire," his "lips quivering with rage," "drawing himself up on his foaming steed," and "brandishing his spear," while I "trembled between life and death,"—of all that kind of nonsense which sensational travellers and writers put into their books, I saw nothing. Although my intercourse with the Arabs was extensive, my experience was rather tame.

Once, however, I came near becoming a hero or martyr, at least having a little experience. My old uncle used to say that "experience is what a man experiences when he experiences his experience." On this occasion I was alone, among some hills, at a distance from our guides and camp, and met a man who asked me for a present. He was a highway robber, and this was a polite way of demanding my money. As I refused and passed on, he pointed his gun at me, and repeated his request with a great deal of emphasis. But I still went on, and his gun did not go off! I had some experience in our war, and never liked to look into the muzzle of a loaded gun, especially when it was in the hands of an enemy.

Here were the elements of a really tragic tale, and if I had possessed the power to have worked it up after the most approved sensational methods it would no doubt have made famous the very humble reputation of a humble explorer. It certainly would, I imagine, if the gun had gone off.

This fact leads me to say that there are highway robbers among the Bedawin, just as there are in civilized countries, but the robberies are comparatively rare. When, however, the Arab undertakes to rob, it is astonishing to observe what thorough work he makes. He does nothing by halves.

Once, during our war, one of our own scouts was captured and taken to the head-quarters of the enemy. The scout was well dressed, and the first question the poorly clad rebel officer put to him was: "Young man, peel out of that coat"; the second remark was: "Get up out of those boots," and the third request was: "Get down out of that hat." In like manner, but even worse than this, the Arabs take all that the unfortunate victim has.

It is not uncommon, however, in the towns, to meet with an ugly fellow,—a person who would rob or otherwise injure a stranger. The sheikh of Sûf, a village on the eastern slope of the Gilead hills, has a bad reputation. He has caused some of the few travellers who have visited that region a great deal of trouble. He annoyed Dr. Tristram, and on one occasion even prevented him from going to Gerash. I have seen this man often, but have had little to do with him, because I was under the protection of the Arabs of whom he was afraid. He has a number of recommendations from parties whom he has assisted at different times. These papers he always wishes to show to new-comers, and one of them he prizes

as particularly valuable, for whenever he shows it he remarks: "This is a good one, because when Franghis see it they always laugh." The document is from one of his victims, and reads: "I was a stranger, and he took me in!"

Perhaps among no other people are gifts so influential as among the Arabs. Hence, whenever I settled with my Bedawin I gave them, besides all that I had agreed to pay, some small presents. It was no easy task to select what they wanted or could use. I found it was as difficult a problem as the ladies of a parish have when they attempt to make their unmarried minister a present at Christmas. The Arabs wear little clothing, and what they possess is very plain. They have no houses, and do not read books. Hence, watches, diaries, neckties, dressing-gowns, slippers, pictures, brackets, silver fruit-knives, etc., they do not want. They could not use or sell these things if they had them. But they have a passion for sweets, and, instead of giving them what would be worthless, I gave them coffee and sugar. Indeed, two or three loaves of sugar form as acceptable a present with them as can well be selected, unless one makes it five or six loaves.

As to the religion of the Bedawin, they are all Mohammedans, and are quite fanatical; but in my experience the wild Arabs of the desert have not seemed so much so as the Moslems of the large towns, and these, in turn, are not so bad in this respect as the Turks. The Arabs often blame the Turks for their fanaticism and fatalism. Their religious duties consist in praying at certain times and keeping certain fasts. Some of our men, however, I never saw in prayer, while others I have seen praying often. Hence I cannot say whether all Mohammedans pray or not. The name of God is frequently upon their lips; if not in

prayer or ejaculations, it is in curses. From the same mouth proceed blessings and curses. But they are by no means so profane as the people of the towns, where blasphemy is carried to a fearful extent. In the profanity of these people, whether of the village or the desert, with all that is frightful, there is likewise a comical element. For instance, a man will be beating his donkey with a great stone or huge stick,—beating him, one would think, with sufficient violence to break every bone in his body,—and at the same time he will be cursing him in such language as this: "May God curse your master! may God curse your master!" never appearing to notice that he is cursing himself. Or, a man will be beating his boy unmercifully and cursing him in the same manner: "May God curse your father!" thus calling down a curse upon himself, instead of his boy. And if he wishes to be very severe, he will say: "May God curse your grandfather!"

I made special efforts to obtain from some Arabs with whom I was quite familiar an idea of their notions of God and of the future life. On these subjects, however, they were very reticent. It is probable that they had no ideas to express. I suspect that their thoughts are at best very vague respecting God, the soul, and immortality. They have apparently very little respect for their departed friends, and those who die are soon forgotten. Their manner of burial would indicate this. The bodies are placed in the ground, to be sure, but are protected from violence only by the thinnest covering of dirt and stones. They would not allow a foreigner to touch the grave of one of their friends; but they do not seem to regard it as very sacred themselves. In fact, I have seen them in the act of stealing graves; that is, they would clear out an old grave in order to deposit there the body of a person just deceased. When I expressed my surprise, and

rebuked them as far as I dared, they replied that the dead man who was buried there could not possibly want his grave any longer. As I could not prove that he did, the argument ended. Some of their dead appear to escape the general oblivion to which the masses are consigned, and become what are called saints. The place where such a person is buried is called a *wely*. It is marked by a tomb, which, in its best condition, is a monument with a dome, whitewashed or painted white. In remote sections, and usually east of the Jordan, these places are marked by rude piles of stones. These *welies* are regarded as sacred places; they are often visited, and prayers are said in the supposed presence of the saint. I am told that they never pray to a saint directly.

As I have elsewhere intimated, the property of the Arabs is frequently stored near one of these tombs, and is as safe as if it were under lock and key. No theft is ever committed within those sacred precincts. If a person should dare do such a thing, ministers of vengeance from the unseen world would follow him all the days of his life.

In some cases a great tree stands over the grave of the saint. Sometimes, when there is no other large tree within thirty miles, there will be one over, or near, one of these graves. These landmarks were very serviceable to us in carrying on the work of the survey. The lower limbs of such a tree will often be covered with pieces of string and rags, or locks of hair, that have been brought there by visitors who have come to pray. A lock of hair from some sick person, or a rag from his clothing, is often brought and tied to the limbs, or fastened to the stones, and in such cases it is supposed that it will have great efficacy in restoring him to health.

I have referred to the fact that the Arabs use no wine, and some of them do not even use tobacco. They never

chew tobacco, but only smoke it, and chiefly in the form of cigarettes. Among the Druzes of the Hauran, there are a large number of men who never touch any wine, tobacco, or even coffee; in fact, they make this a part of their religion. But while they (*i. e.*, the Druzes) are very strict in these matters, their morals are very questionable in respect to some other things. These very men would not hesitate to lie or steal, and if the circumstances were favorable, it is probable that they would not hesitate to cut a person's throat.

I add here a paragraph from Burckhardt, illustrating further this secret or special order among these people:

"The Druzes of the Hauran have the class of men called Akoul, who are distinguished from the rest by a white turban, and the peculiarity of the folds in which they wear it. The Akoul are not permitted to smoke tobacco; they never swear, and are very reserved in their manners and conversation. I was informed that these were their only obligations; and it appears probable, for I observed Akoul boys of eight or ten years of age, from whom nothing more difficult could well be expected, and to whom it is not likely that any important secret would be imparted. I have seen Akouls of that age, whose fathers were not of the order, because, as they told me, they could not abstain from smoking and swearing" (Burckhardt, "Travels," etc., p. 304).

The Bedawin have curiosity finely developed. I think the men among the Arabs have this "bump" much more prominently than the women.

Whenever you meet an Arab, you will find him, as a rule, full of questions. His first inquiry will be: "Where is your face?" which is a good Semitic idiom for "Where are you bound?" If you meet him on the road, he will wish you to stop until he has asked where you came

from, why you came from that place, where you are going, why you are going there, of what nation you are, and other questions about your gun and horse, until you are thoroughly tired, and spur on your beast to escape his volley of interrogations. If he comes to your tent, you have to stand a regular siege; your tent, your furniture, your clothing, and whatever object the keen eye of the Bedawin falls upon, must be examined, explained, and remarked upon, until the matter becomes irksome. It would not answer, however, to show that you were tired, impatient, or disgusted. Patience is a virtue that must be largely exercised on all occasions.

Among my implements, perhaps the field-glass was to them the greatest curiosity. Some could never understand how to use it; but those who did, would break out into the most extravagant exclamations of surprise that are known to the Arabic language, and that means a great deal.

Some men, while in my tent one day, caught sight of a photograph of a lady, which lay on the table, and this afforded entertainment for a long time, not only that day, but on subsequent occasions. They were very much interested in the ear-rings and breastpin, although these were very plain, and a European would not have noticed them. The eyebrows seemed to attract attention, and excited remark, but for what special reason I never knew. The occasion did not pass without my being questioned as to this picture. They wanted to know who it was. I replied: "It is my wife." Then they all smiled, and in true Arabic fashion exclaimed: "Praise the Lord!"

Some conversation followed, in the course of which I referred to the fact that in America both our religion and our law required that a man should have but one

wife, whereupon one of my friends, who was a sheikh, said that he also had one wife, and as I merely nodded in reply, he continued: "I think one wife is enough." But I should do this wild Arab injustice if I did not explain his meaning. Some men in America, if they had used that phrase, would have implied by it that one wife was too many. But a sentiment so contemptible as that did not occur to the Arab. He had in mind the Moslem custom which allows a man to have more than one wife, if he chooses, and can support them. The Arab meant to say that he preferred the custom of having one wife rather than that of having many wives; and so far as my observation goes, the instances where there is a plurality of wives are rare among the desert Arabs. Such a sentiment volunteered by a wild Bedawin is significant of what they might be taught.

A trait in the Bedawin character to which I wish to give some prominence is their generosity. As a rule, they are really very liberal, according to their means, in the presents they make to their friends. But they are too human not to expect some reward; and when large gifts are offered to a foreigner, it is expected that he will immediately, or at some future time, make a generous gift in return. I have had sheep, goats, horses, and camels presented to me, but I could not accept them, even if I had wanted the animals, because I could not make any suitable compensation. If I could accept, without reward, all the animals of various kinds that would be presented to me during a residence of two or three years among these people, I could, like Jacob, return rich in flocks and herds.

Something also must be said as to the cleanliness of the Arabs. They are not so filthy as it is commonly supposed, or as they are generally described. They certainly wash a great deal. That fact, however, does not guarantee per-

sonal neatness. Foot-sore and faint, an Arab will come to a fountain and wash in it his hair, ears, face, and mouth, and even his feet and limbs, before drinking of the water. After a long journey under a hot sun, we frequently have reached a stream, thankful at the prospect of relieving our thirst with a draught of fresh water, only to find, to our disgust, that just around a projecting bank, fifty yards or so from us, a lot of Arabs were taking a bath, or a number of Arab women were doing their washing. Apparently it matters not to an Arab how many animals have waded in a fountain, or how many women have done their washing in it, the water is none the less water to him, and answers just as well for the purpose of quenching thirst.

It may be said in this connection, that the women either sit on the bank to wash or on stones in the stream itself, and even when the washing is done in the camp or at the house, they never stand for that purpose, but always sit on the floor or on a low stool.

One day we pitched our tents by a stream, along both sides of which, for a considerable distance above us, stretched the black tents of an Arab encampment. As soon as possible, I found some boys whom I asked to direct me to the fountain, which was at no great distance towards the hill. I always aimed to make friends with the boys, for even in Arab-land they were very serviceable in many ways. In this case I wanted to get a drink of clean water, and to use my own eyes as a witness that it was clean. As we approached the fountain, a half-dozen goats and small cattle were standing in it, drinking and cooling their feet. With some urging they walked out leisurely, and I sat down on the bank waiting until the water had cleared itself, for the fountain was but a small one. Meantime, I asked the boys with me if the water was good to drink. In an instant they bared their little limbs

and bodies, and wading in up to the waist, cried out to me: "See, the water is good, very good; give us your cup and we will fill it." They thought they had proved to me in the most convincing manner that the water was good to drink, because it was good to bathe in. We, in this country, want to know whether water is clean before we drink it, but this question an Arab seldom or never asks. Fastidiousness is unknown to him.

The children among the Bedawin always interested me. They are very bright, and, considering their circumstances, are quite intelligent. I sometimes entered into conversation with them in order to ascertain what were their ideas of life, and what they proposed to do with themselves when they came to be men. In response to my question, one little fellow said that he was going to save up his money and buy a few goats, and after that he should keep on saving his money, and buy two or three cows. "What will you do then?" I said. "Well, I would sell the goats and the cows and buy two or three camels." At that his face brightened, as if to own some camels would make a man of him. "And after you get your camels, what will you do?" "Why, then," said he, thoughtfully, "I shall get married." "And after that, what will you do?" "Well, I suppose," said he, after a little pause, "after that, I must get ready to die."

CHAPTER XXXVIII.

Arab Life in the Desert.—Concluded.

Women of the Arabs. Reserve. Inquiries after "your boys." Foreign women only can learn about their domestic and private life. Demonstration of affection. Degraded position. Doing the menial service. Contrast between Christianity and Mohammedanism. Absence of old women. A woman is a "thing." Field for Christian missions. Tent-life no drawback. Passion for jewelry. Their dress. No change in the fashion. Young Bedawin women. A wife costs money. High price paid. A young man in love. Custom of dyeing the hair. Red hair highly prized. The foreign medicine-man, or *hakîm*, everywhere welcome. Demonstrative in conversation. Their conversational powers. Fond of songs and stories. The "yellow hen." Fertile in inventing odd names. Many interesting traits in their character. Prospects for improvement, if they could be brought under a good government. Possibility of educating and Christianizing the Bedawin.

A GOOD deal might be said of the women of the Arabs. They are an interesting, although a degraded, class. Woman's position among them is very undesirable, according to our ideas of life. In the towns, the Moslem women are kept secluded, and it is considered a breach of etiquette for a man to address them. But in the desert they are less restricted. They seldom wear a veil, and if a man addresses them, no offence is given. When we pitched our tents near an encampment, the women would often gather

about our door and ask us very many questions, some of them curious enough. Their first inquiry would very likely be: "Are you married?" If you responded in the affirmative, they would immediately ask about the color of your wife's hair, and if she wore rings in her nose, and they would certainly ask if she had boys. This is a most important consideration with the Arab women. An Arab never asks after your family or daughters, but only after your boys. A native woman whom I knew in Beirût, who was not a Bedawin, of course, had several daughters but no sons. Her neighbors, in speaking of her, said, "Poor thing, poor thing, she 's got no children, only girls!"

We often found the women whom we met in our work or on our journeys quite as ready as the men to give us the information we desired about the roads, places, and distances, and where springs and fountains existed; for in the desert the question is often asked where water can be found. As I have said, they exhibited much curiosity, and asked curious and puzzling questions, but they did not appear to carry their inquisitiveness so far as the men.*

A man, particularly a foreigner, can learn almost nothing about the home or tent life of the Arab women.

* In connection with the curiosity of this people, some native women called one day upon a friend of mine in 'Abeih, and after asking many questions about what they saw, one of them took up a button-hook which lay on the table, and said very innocently to the lady she was visiting, "I suppose this is one of your ear-rings?"

A missionary was once travelling in the region a short distance south of Damascus, and stopped to examine some ruins. While doing so, the Arab women from the neighboring encampment gathered about him and appeared to amuse themselves by commenting upon his person and manners. Among other things said, one woman remarked: "Just see what spindling legs he has!" whereupon they all laughed. Doubtless not one of them realized that the stranger overheard their conversation, and knew perfectly well what they were saying.

Their thoughts, hopes, fears, plans, songs, nursery rhymes, jealousies, etc., can never be learned, except as foreign women go among them and live for a considerable time, and secure their confidence.

On one occasion only have I seen any particular demonstration of affection between an Arab and the female members of his family. With my friend 'Ali Nimr, I stopped one day for lunch at a large group of tents which belonged to his relatives, and we were cared for in good style. As we approached the principal tent, a middle-aged woman and a young woman came out and greeted 'Ali in the most cordial manner. He in turn embraced and kissed them both. They were his mother and his half-sister. Of the latter, who was less than half his own age, he seemed particularly fond. They showed us a great many attentions, and prepared dinner for him, but did not eat with us.

As a rule, woman among the Arabs—and this is true of the women in all Mohammedan countries—is regarded as greatly inferior to her husband. Her position is that of a menial or a slave. All the slave's work of the camp devolves upon her. Women, as we have said, must provide all the firewood. As in large sections there are no trees or bushes, they collect the droppings of camels and knead them into cakes, which, being dried, serve as fuel. Indeed, this is the staple article of fuel through all that region, south into Arabia, east to the Euphrates, and north far up into Armenia. Women must also bring all the water that is used. The distance to the spring or fountain is often two or three miles. In such cases, donkeys transport the bags or skins of water; but if the distance is not great, the women are expected to bring these skins on their backs. Men seldom or never do this work, and we could never get them to bring water for us, but

must always employ women for that purpose. Even our own servants felt that they were humiliated if, on certain occasions, they were obliged to bring the water. The women were generally ready to do this, for which we always paid them a small sum.

The women mend the tents and do all the washing and cooking that are required. These operations are, however, reduced to a minimum. The woman's duties, from her stand-point, no doubt seem laborious and her cares great. She has her trials as civilized women have theirs; but her duties all told would not seem to us very irksome, and, in her case, they are hardly sufficient to keep her above idleness. The Moslem woman is ignorant, and in an important sense the doctrine of Mohammed is true, that she has no soul. This is no fault of hers, but it is the direct result of that terrible religion which curses her life. She has no light from above, and her condition at best is one of great degradation and wretchedness.

If one wishes to appreciate the difference between the Mohammedan and Christian religions, let him contrast a score or more of elderly women in America—their characters refined by the experience and honors of many years, and their faces radiant with the hope of a life to come—with the same number from any country where Mohammedanism prevails, and the contrast will be painful in the extreme.

That religion which degrades women to the level of the brute, how far soever in the days of darkness it may have spread out its curse over the fair lands of our earth, is destined inevitably to crumble away and disappear before the spirit and power of that pure religion which begins by teaching that a man shall honor his mother with a reverence second only to that which he pays to God.

A fact which seemed to me remarkable was the absence of

old women. I never saw any, except on two or three occasions. I made many inquiries among the Arabs, but could not learn what became of them. Neither could the missionaries, nor the other foreign residents in the country, throw any light on the matter. Possibly their exposed manner of life in the desert does not conduce to longevity in the females of the race. It is currently reported that the Turks have some easy method of relieving such persons of life as soon as they become a burden. This may be true of the Arabs as well as the Turks—if it is true at all. I was really glad that they had passed out of existence, for the few seen were disgusting in the extreme. The lot of an Arab woman is a hard one. As a girl she is valued for the price she will bring when she shall be sought in marriage. As a woman she is regarded as a menial, and her life is wretched; if she arrives at old age,—and forty or fifty years is considered an advanced age,—she becomes wrinkled and haggard, without a single comely or redeeming feature, one of the most disgusting objects that mortal eyes ever looked upon, bearing the name of woman.

Perhaps the real condition of woman among the Arabs can be illustrated by an incident which came under my own observation. A man came to our tent one day and wanted medicine. He told his story in a very cautious manner, and we could not at first make out the purpose of his request. He said: "Sir, there is a thing outside,—God forgive me for mentioning such a thing in your presence,—and I want some medicine for it." If the man was crazy he did not appear so, except that his language was strange. After a while we learned that by "thing" he meant his wife; she was sick, but able to leave her tent, and he had brought her along to our tent-door. He considered that he was doing us honor by leaving her outside, asking for medicine himself, and speaking of her

as "a thing." Alas! that expresses it; a Moslem woman is "a thing"—a thing treated with contempt.

My opinion is that Moslem women, although very wretched, can be reached more easily than we think by the elevating and purifying influences of Christianity. I hope to see the day when self-sacrificing Christian women will be ready to go among these degraded but interesting people to live and labor. In one year, or in ten years, not much perhaps could be accomplished, but in a generation a great deal might be done, chiefly by example. The young girls and boys could certainly be educated and taught how to live, to cook, and to make themselves decent and comfortable. At least a trial could be made, and perhaps the way would be opened for reclaiming them from barbarism.

In the early Christian centuries there were large Christian communities among the wandering tribes inhabiting a portion of these very regions.

The fact of tent-life is supposed to be a great drawback to missionary labor among them; but tent-life is very enjoyable as soon as one becomes accustomed to it. Tents are not only very comfortable, but as pleasant a home can be made in one as could possibly be made in any house of any town or village in Syria. There is good reason for supposing that Job's home was in this Hauran region, and he must have lived in tents; it would be just as easy for missionaries now to live in them as it was for the patriarch.

The Bedawin women have a great passion for jewelry. They load their fingers, wrists, arms, and ankles with ornaments of this kind, wearing all that they are able to buy, and I do not know but all they can borrow, also.

The dress of the Bedawin women should also be noticed, chiefly from the fact that they all dress alike, and fashion

never changes. The uniform costume consists of a loose robe of cotton cloth, which is always dyed blue. The material is brought into the country and colored by themselves. The dress is suspended from the shoulders, and is worn without a belt at the waist. When new, it is ample in its folds, often trailing, and is flowing at the sleeves as well. But after a while it becomes torn and shrunken by washing, until it no longer trails and ceases to be flowing in any part. In fact, after a time, it becomes a rather close fit. It is not very poetical or very gallant, but it is the truth, when the wardrobe of the Bedawin woman is described as a bundle of blue rags. Ladies' books and fashion plates, French milliners, and the spring and autumn style of hat or dress,—such thoughts never enter her mind. I do not know which is the greater barbarian, the wild Arab woman who knows no fashion, or a civilized woman who knows nothing else.

Many of the young Bedawin women have quite regular features, and would be fair-looking if they did not tattoo their faces. This method of disfigurement is almost universal. They are rather slight, compared with women of the same age in our country, and are only of medium height. They are, however, quite erect. I find in an author whose book on the East was read twenty years ago more than it is to-day, a description of the Bedawin woman, which is as follows: "Her light and airy figure has that serpent sinuousness when she walks that constitutes the very poetry of motion, and resembles gliding rather than walking." I have seen thousands of Arab women, but I never saw any like that. This is a sunny-side picture,—a perfect gem of a heliotype. I strongly suspect that when the author referred to wrote those words, he had in mind some one much nearer England than any Arab woman of Syria or Egypt.

However it may be in America, among the Arabs a wife is an expensive luxury. This is true, notwithstanding the fact that after she is married she becomes a slave. She is not to be had merely for the asking. Women are not exactly bought and sold; but the father, or, if the father is dead, the relative in whose care the girl is, expects a marriage present according to his rank. The young man, instead of giving his bride expensive presents, must give them to the girl's father. In fact, he has almost to bankrupt himself sometimes in order to obtain the object of his choice.

A young man whom we employed for a short time as guide told us that his wife cost him twelve thousand piastres, which would be equal to four hundred and eighty dollars, gold. Another, a prominent man in one of the small tribes in the Jordan valley, told us the amount his wife cost him, as follows: one fine mare, three cows, a lot of sheep, and some money, in all about one hundred napoleons, which would equal four hundred dollars, gold. Considering the means of these men,—and their opportunities for earning money are very limited, compared with those of men of the same rank in America,—the prices paid were exorbitant. And when I came to see the women, I still thought that the price was large!

One day a young fellow came to our tent, apparently in great trouble. His actions were strange, but evidently it was not pain of body but distress of mind that caused them. He was desperately in love, as we soon ascertained, and he came to us for help. Nothing, however, but money would afford him certain relief. The friend in whose care the girl was, as her father was dead, also wanted to be married, and as he had no money, he wanted to exchange this one with some person who also had a damsel to dispose of, trading girl for girl. But this young man had no

money with which to buy his bride, nor any relative to trade for her, and because of the large price demanded—an amount which he could not hope to raise—he was in despair. He thought that if we should see the friend in whose care the girl was, we might persuade him to give her up without money, or at least obtain a large reduction from the amount required; or, failing in that, he thought we ourselves would give him money, so that he might obtain the object of his choice, and thus the course of true love be, in his case, no longer impeded. He was very much disappointed when we told him that it was beyond our power to give him the assistance he required, and that we had no money to buy the girl with. We suggested that he look around for another bride. His answer was: "No; I must have that one." We learned incidentally that any young woman whom he might expect to marry—that is, of his own rank—would cost about one hundred and twenty-five dollars.

The Arab women have the habit of dyeing their hair. I found one day the grave of some prominent man, who had been much admired or beloved. A stick had been placed upright at the head and another at the foot of the grave, and a line stretched between them. The most singular thing about it was, however, that the women who admired him had cut from their own heads twenty or thirty curls, or tresses, and hung them in a row upon this line. Here were white, black, red, yellow, and intermediate shades of color, showing what mischief the Bedawin dye-stuffs and hair restoratives had played with the natural colors. The unnatural ones, however, predominated, showing the taste of the Bedawin women. It should be said that among the Arabs, red hair, as well as saffron-colored hair, is looked upon as a mark of special favor of God to its possessor.

It is remarkable how great an influence the *hakîm*, or medicine-man, especially if he is a foreigner, has among the Arabs. They treat such persons with the highest respect; and the safest passport among all the tribes of the desert would be a knowledge of medicine and some boxes of pills. The requisite articles, however, that one would need to provide would be limited in number. Implements for probing shot-wounds, and lint for dressing the same, would be necessary, and also some simple wash for the eyes. The common complaints met with among the Arabs are diarrhœa and toothache. I have mentioned that I once encountered the smallpox.

These people are very demonstrative in conversation. You see men talking together in the most excited manner, sometimes shouting and almost screaming, at the same time gesticulating violently, and in our country you would imagine that they were on the verge of a desperate fight, but such is not the fact. They are only engaged in a pleasant, neighborly chat. The wild Arabs, however, are not so demonstrative as the people in the villages and towns. They notice our rather guarded manner in conversation, and one of them remarked one day: "You Americans speak as if you were afraid you might be heard; we Arabs speak as if we were afraid we should not be."

A great deal could be said of the conversational powers of the Bedawin. They are very plausible in argument, and carry on endless discussions. In sophistry, the most oily-tongued Franghi cannot be compared with them. They talk politics, and take considerable interest in foreign matters; but as reports, by the time they reach the desert, are very much distorted, their comments upon public affairs are very strange and often amusing. These people are uniformly opposed to Turkish rule, which means to them nothing less than robbery and oppression. There

are, however, only a few of the tribes before mentioned that have been brought under Turkish dominion. With the Aneizeh, the Ruwalla, and other tribes of the interior, the Turks have nothing to do.

The Arabs are fond of songs and stories; a good story-teller is welcome in any camp, and will be listened to hour after hour. Some of our men had a recitative song about a yellow hen, which went something like our little story of the "Three Blind Mice." One repeats a line, and then another begins, and so on round the circle. This famous hen was yellow, and every day she laid an egg, and every night she laid another, and if the person who owned her were to sell her, he would want £1000. In other words, he would not sell her at all. But somehow, after a while, there is a great feast, and the hen is eaten. This is the substance of the yellow-hen story. But the men, together with the Arabs, would repeat it hour after hour, and sometimes night after night, except when they had become too weary with camp duty. I have often gone to bed at eleven or twelve o'clock, and sometimes even later, while the men in an adjoining tent, or among the animals (where in pleasant weather they preferred to sleep), were saying over and over again: "I had a yellow hen," "I had a yellow hen." The following are the first four lines, of which there are in all forty-eight:

> "'Andi jaji safra baiditha rattlain ou shadd,
> Kan 'andi jaji safra b'tiswa h'sanain ou muhra,
> Bitbeed daghshi ou bissahra,
> Ou baid ed dahwi ma b'tin'add."

(Translation.)

> I have a yellow hen, her egg is two rottles and more;
> I had a yellow hen, worth two horses and a filly;
> She laid at dusk and in the evening,
> And the eggs of the day-time cannot be counted.

They invent names for their companions and guests, and also for their animals. Some of these titles are very comical. For instance, an eminent English traveller, who visited Moab, and paid considerable attention to natural history, is not known in that region by his real name, but is called "Abu Baidat." This is derived from his habit of collecting birds and eggs, and means "The Father of Eggs." I have no doubt that for myself and companions likewise they have significant names, but they were too polite to mention them in our presence.

They also give fanciful names to their children, especially to the girls, and this is true of the natives of Syria, as well as of the wild Arabs. I asked Miss Everett and Miss Jackson, who have charge of the Young Ladies' Seminary in Beirût, to write down the names of girls whom they had actually known, which would illustrate this point. They did so, and the list embraced upwards of fifty names; among them were such as these: Miss Fascinating Fly, Miss Sociable Slider, Miss Safe Chatterer, Miss Victor Camel Driver, Miss Benevolent Old Shoe, Miss Pink Thick Lip, Miss Enough, Miss Diamond Molasses-Maker, Miss Blessed Butter-Maker, and so on through the catalogue.

There are other interesting traits in the character of the Bedawin which I have not mentioned. Their minds are active, and they are very eager to listen to anything which they can comprehend. Show them a picture of a horse, a camel, or of some object with which they are familiar, or tell them a story, and they are as delighted as children. The story-book and illustrated newspaper are supposed to be great educators in civilized lands, and when we find a wild Arab interested in the same things, the fact may be regarded as a hint of the way by which they may be reached by Christianity and education. If

they could be brought under a good government, of which they know nothing as yet from the Turks, it would be comparatively easy for Christian teachers to go among them and labor with reasonable prospects of success; since there is nothing in their character to prevent them, under favorable circumstances, from becoming one of the families of civilized nations, Christian in worship and faith.

CHAPTER XXXIX.

CONCLUSION.

Era of relic-hunting past. Scientific exploration. Commendable results. Obstacles to survey work in the desert. Small parties the safest. Archæological interest. Buried cities. Mission of the pick and spade. Bone caves. Cyclopean work. Flint implements. Assyrian sculptures. Inscriptions. Cover a great variety of topics. Ancient weights. Lead sarcophagi. Altar. Bearded serpent. Bronze idol. Stone ball. Balistæ, or stone-throwing machines. Very destructive. Josephus illustrated. Identifications of Biblical sites. Trying and severe work. Cost in life.

IT is astonishing that the Christian world should have been centuries in arriving at the conviction that the Holy Land was a region to be explored and understood just as other countries. People have regarded it with feelings of reverence, or as a stimulus to devotion, rather than as the fertile source of important material facts, which would illustrate and confirm the word of God. A divine revelation implies history, and history implies locality; hence it would seem that the last ought to be carefully studied if the Old and New Testaments, which originated in Palestine, are to be thoroughly understood.

At last it can be said with truth that the age of relic-hunting has ceased, and the era of exploration has fairly

begun. The English and American societies have already achieved commendable results. Unexpected obstacles have arisen, and the work has gone forward less rapidly than was anticipated. The survey of Western Palestine is completed, after six years of patient labor by the officers of the English Exploration Fund. This period does not include, however, the previous expedition, under Major Wilson, or the time spent by Captain Warren in making the excavations at Jerusalem.

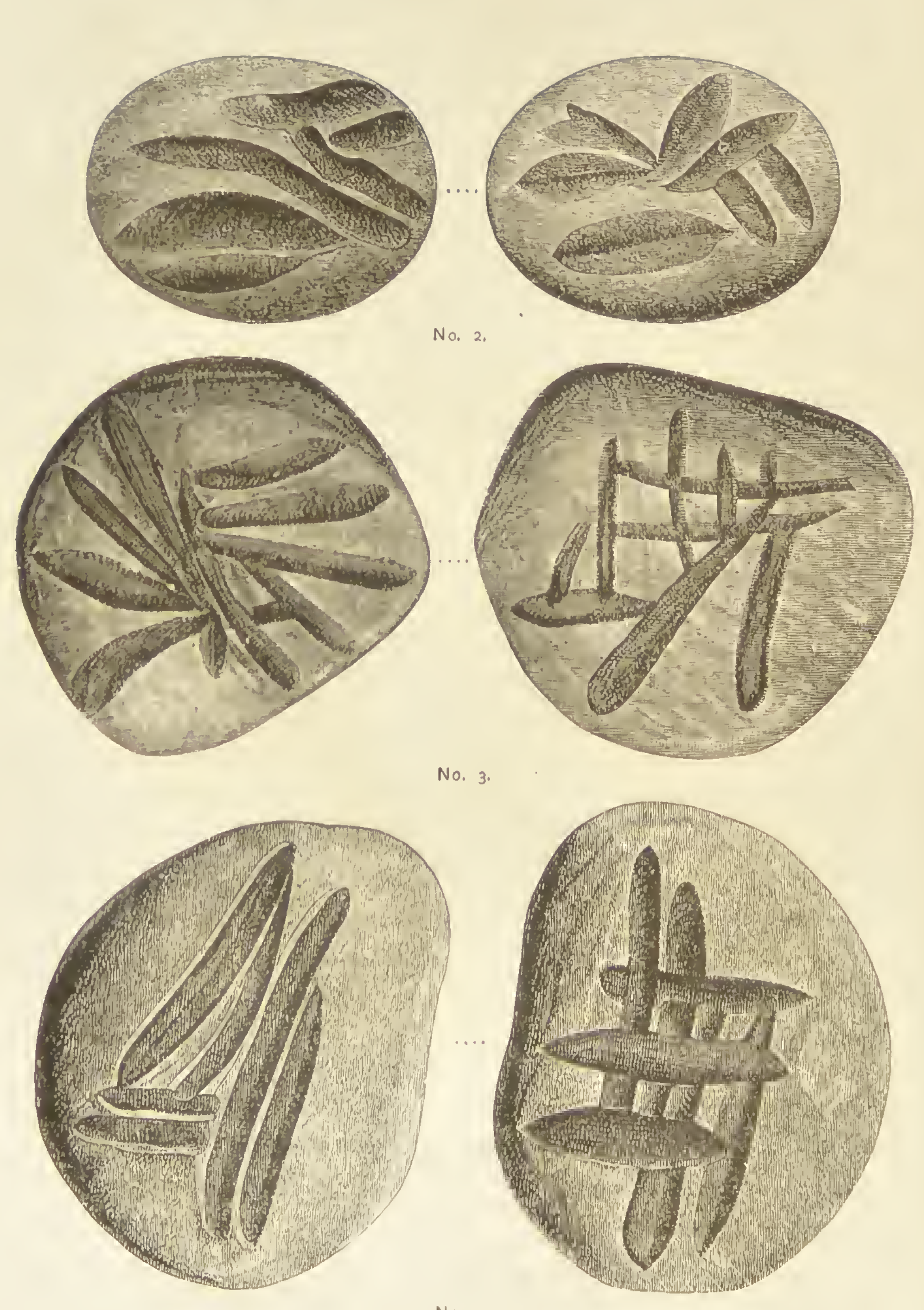
The country east of the Jordan, which the American Exploration Society proposed to survey, is unlike, in many respects, that on the west of the river, and it is probable that some sections of it can never be triangulated without exposing those actually engaged in the work to very great risk. On the other hand, in most sections, at a time when the tribes were quiet, the work of a survey might proceed without interruption. Great prudence, however, would need to be exercised on the part of those engaged in it, and my experience convinces me that only small parties can operate there with any safety. But, even if the whole country were accurately surveyed, and every place or object on its surface were indicated on a map, the work of exploration would be but begun. Unlike Central Africa, there is in Palestine an old world beneath the surface of the ground, and it will be many decades before the mission there of the pick and spade will be fully accomplished. Important and wealthy cities existed in Bashan fifteen and twenty centuries before the birth of Christ, and their foundations are yet to be laid bare, and their buried treasures and relics brought to light. But the field of surface archæology itself has not yet been thoroughly gleaned; enough has been found, however, to awaken the profoundest interest in the subject of the antiquities of Bashan and Moab. I have myself visited

nearly threescore ruined churches, and examined and measured eleven of the thirteen theatres which exist in the country east of the Jordan. This region possesses dolmens, flint implements, and bone caves which take us back into the remotest antiquity. We find here round towers and other cyclopean work which have existed since the days of "the giants." Its artificial mounds, its pottery and glass, belong to the earlier civilizations. Its Assyrian sculptures may date anywhere between the seventh and the fifteenth centuries before the Christian era. Its inscriptions, of which between twenty-five hundred and three thousand have been brought to light, exist in seven different languages,—the Hebrew, Moabite (although the differences between it and the Hebrew are hardly sufficient to justify its being classed as a separate language), Palmyrene, Nabathean, Greek, Latin, and Cufic,—or, more properly, ten, for the list should be completed by the addition of Arabic, Phœnician, and the so-called "Hittite."

The Nabathean inscriptions have, for the most part, been neglected as unimportant; yet the people using this Aramaic dialect once formed a powerful kingdom. Seven centuries before Christ, they were able to make a formidable resistance to the disciplined armies from Assyria, although the first introduction of the Greeks to this nation was apparently when Antigonus, the successor of Alexander, was sent against them, which resulted in his army being routed and slaughtered. Something of their history has been learned from the monuments, but this important source of information with regard to them has not yet been exhausted, and no one is able to tell what new facts are yet to be developed by research.

But of the more ancient ones, the Greek and Latin inscriptions are the most numerous, and they touch upon





No. 2.

No. 3.

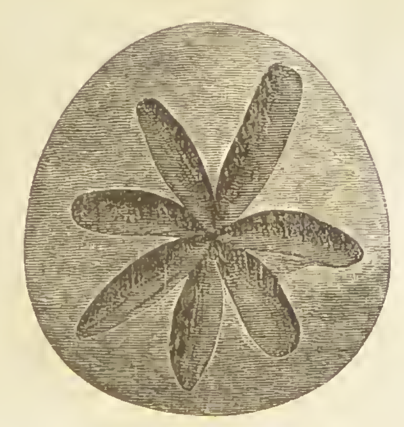
No. 4.

Inscribed Stones from Ancient Tombs at Sidon. Possibly Used as Weights.
(Natural Size.)

a great variety of topics connected with the religion, language, occupations, business affairs, and social and private life of the people who once made these East-Jordan deserts a land of enterprise and prosperity. A large number of these ruined towns have never yet been visited, and it is highly probable that important accessions will yet be made to the collection of inscriptions already in the hands of scholars.

Both Eastern and Western Palestine are rich fields for the archæologist, and from the ancient tombs at Sidon I have obtained some very beautiful iridescent glass. Two of the specimens appear to be unique, at least there is nothing like them in the collection at Munich, in that of the British Museum, or in the Cesnola collection in New York.

I have also four small objects of stone which were found near these tombs, or in them, and which may possibly have been used as weights. The stones are flint, and the marks upon them are one-eighth of an inch in depth. Their weight is respectively 43.329, 44.515, 50.559, and 76.081 grams.



No. 1.

By referring to Lev. xix., 36, and Deut. xxv., 13, it will be seen that, among the Hebrews, weights were of stone. The later Jews established the regulation that weights should be made of such material as could not be injured by rust or by absorption, and hence stone or glass was generally employed for that purpose. (See Babylonian Talmud, Baba Bathra 89*b*.)

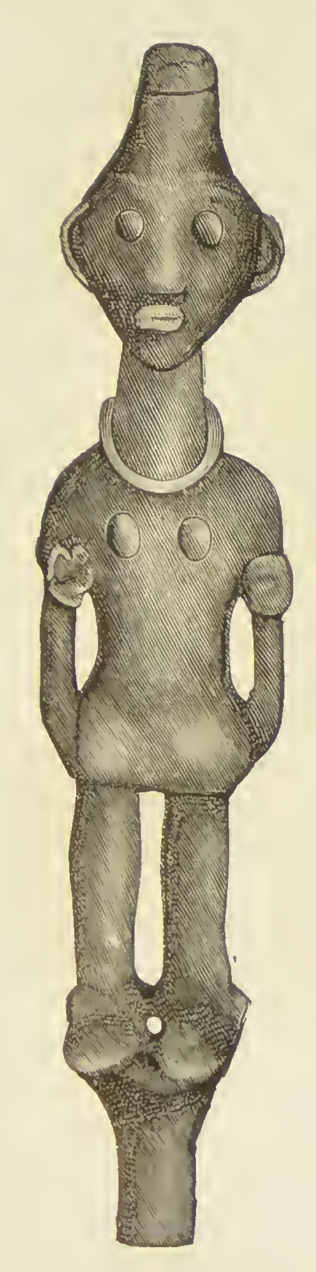
Terra-cotta coffins are frequently dug up, but the older and more costly ones are of stone. Occasionally, about

Beirût, a sarcophagus of lead is found, and I present an illustration of a fragment of one which is in my possession. When a sarcophagus, or any other object made of lead, is found by the natives, it is generally reduced at once to bullets, of which they have a keener appreciation than of relics, however ancient or valuable.



Fragment of Ancient Lead Sarcophagus.

Nearly half a century ago there was found near Beirût an ancient bronze idol. It came into the possession of Rev. Isaac Bird, father of Rev. William Bird, of 'Abeih, by whom I have been allowed to make drawings of it and also a cast. Two views are given. It is a Phœnician idol, and its height is five and one-fourth inches. A number of bronze



Front View of Phœnician Idol, from Beirût. Height, 5 1-4 inches.



Side View of the Same.

idols of the same age have been shown me by M. Péritie, of Beirût, who has in his valuable private collection many interesting specimens of antique art.

I was so fortunate as to obtain an altar, which has on its four sides some interesting symbols. It is fifteen and one-half inches high, and nine and one-half inches broad at the top and base. The top, which is concave, forming the basin, was overlaid with some material, probably metal, that was fastened to the outer edge. The figures are very life-like, and the altar is represented exactly in its present condition. The material is alabaster, and the monument when perfect must have been a beautiful one. This altar was unearthed at Jebail, the ancient Byblos. One of the serpents upon it had a beard; and this among the Egyptians was a symbol of divinity.

But a relic which I highly prize is a stone ball that I found among the *débris* in an underground passage of the castle at Banias. The passage was under the eastern end, or that portion which was properly the citadel. The ball is not perfectly spherical, but nearly so, and is represented accurately in the cut. It has a battered appearance, which would seem to indicate that it has actually been used as a missile. Its diameter is seven inches, and its weight is thirteen pounds. Subsequently, in another place, I found two, and each was fourteen inches in diameter.



Stone Projectile. From Banias.

I shall present here some extracts from Josephus, illustrating the use and power of these balls in ancient warfare. His whole account is interesting, but that portion is particularly so where he describes the means used by one



Figures on an Ancient Altar found at Jebail.



party for signalling their approach, and the counter device of the other party to render this more difficult:

"Simon was not inactive. He disposed his engines upon the ramparts, those that had formerly been taken from Cestius, as well as those that had fallen into their hands when they mastered the garrison of the Antonia. The possession of these, however, was of no avail to the generality, owing to their unskilfulness; a few only who had been instructed by the deserters could work them, though inefficiently. But they assailed from the walls with stones and arrows those who were raising the mounds; and, rushing out in bodies, engaged them in close combat. The workmen were protected from the darts by hurdles stretched over palisades, while the engines defended them against the sallies of the besieged. Admirable as were the engines constructed by all the legions, those of the tenth were of peculiar excellence. Their scorpions were of greater power, and their stone-projectors larger; and with these they not only kept in check the sallying parties, but those also on the ramparts. The stones that were thrown were of the weight of a talent, and had a range of two furlongs and more. The shock, not only to such as first met it, but even to those beyond them for a considerable distance, was irresistible. The Jews, however, at the first could guard against the stone; for its approach was intimated, not only to the ear by its whiz, but also, being white, to the eye by its brightness. Accordingly they had watchmen posted on the towers, who gave warning when the engine was discharged and the stone projected, calling out in their native language, 'The Son is coming'; on which those towards whom it was directed would separate, and lie down before it reached them. Thus it happened that, owing to these precautions, the stone fell harmless. It then occurred to the Romans to blacken it; when, taking

a more successful aim, as it was no longer equally discerni ble in its approach, they swept down many at a single discharge" ("Wars," v., 6, 3).

This is from the account of the siege of Jerusalem; but in a previous chapter, when giving the details of the terrible struggle at Jotapata in Galilee, he refers several times to these missiles of death, and to the great engines with which they were thrown:

"Vespasian having disposed in a semicircle the projectile engines—of which there were in all one hundred and sixty—gave orders to aim at the men stationed on the wall. At the same time the catapults vomited forth a whizzing storm of lances, and rocks of a talent weight were thrown by the stone-projectors, with fine and dense showers of arrows, which not only rendered the ramparts inaccessible to the besieged, but as much of the interior also as came within their range; for the host of Arabian archers, with all the javelin-throwers and slingers, simultaneously with the machines, poured in their volleys" ("Wars," iii., 7, 9).

The siege went on with great fury, and was even kept up during the night. "But though numbers were beaten down, one on another, by the catapults and stone-projectors, Josephus and his men still maintained their post upon the battlements, and with fire, and sword, and stones, assailed those who, sheltered by the hurdles, worked the ram. [This he has before described as "an immense beam, resembling the mast of a ship. It is armed at the extremity with a dense mass of iron, forged in figure of a ram's head, whence it derives its name," iii., 7, 19, 23.] But they effected little or nothing, and fell without intermission, as they stood in full view of those whom they could not themselves see. For, conspicuous in the glare of their own fire, they formed as certain a mark to the

enemy as in the daytime; and as the machines were not discernible in the distance, it was difficult to avoid their discharges. By the force of the scorpions and catapults, channels were opened through the dense files; while the stones, driven whizzing from the machine, carried away the battlements, and broke off the corners of the towers. And there was no body of troops so firm as not to be overthrown to the last rank by the violence and magnitude of the stones."

Of the power of the engine some idea may be formed by the fact that "one of those who stood near Josephus upon the ramparts, being struck by a stone from it, his head was torn off and his skull flung to the distance of three furlongs.

"Terrific, indeed, was the clatter of the machines and the whiz of the missiles. * * * The whole scene of conflict in front of the city flowed with blood; and the wall became accessible over heaps of slain. The mountains echoing around made the clamor more fearful; and nothing, on that night was wanting to strike the eye or the ear with terror" ("Wars," iii., 7, 23).

The name of these stone-projectors is *petrobolos*, πετροβολος, or *lithobolos*, λιθοβολος, and in Latin *balista*. They formed the heavy artillery of ancient warfare.

The stones are stated to have weighed a talent each, and to have had "a range of two furlongs and more." A man's skull was hurled, as we have seen, "a distance of three furlongs." As the ball which I have weighs thirteen pounds, one fourteen inches in diameter should weigh not far from one hundred and four pounds. If we suppose the Jewish talent to have weighed ninety-three pounds, the statement of Josephus, who, no doubt, is speaking in a general way, would be confirmed. When warfare was largely a hand-to-hand combat, engines by which large

stones could be thrown one-fourth or three-eighths of a mile must have been very formidable weapons.

The phrase, "The Son is coming," which Josephus says the watchmen used to announce the approach of one of these missiles, is worthy of notice. Their "native language" would be the Aramaic, and the words employed *b'ra atha.* Doubtless the *a* of the first word was elided, so that the alarm cry would be "*b'ratha.*"

One of the most important features of this work of exploration is the identification of Biblical sites. Lieutenant Conder reports that of the six hundred and twenty-two Bible names in Western Palestine, four hundred and thirty-four are now identified with reasonable certainty, and of the latter number one hundred and seventy-two are discoveries of the English survey party. It should be stated that Lieutenant Conder was connected with the survey for more than six years, a large portion of which period he spent in the field, going over the ground square mile by square mile, and often acre by acre, and hence his opinion on all topographical and archæological questions merits unusual consideration.

But in Eastern Palestine the Bible names, according to my own estimate, number two hundred and forty, besides fourteen mentioned in the Maccabees. Probably nearly one hundred of these have been identified.

Notwithstanding the time and money that have already been spent in this work, it seems to me that the Christian people of America do not fully appreciate its importance; and I am certain that they do not appreciate the difficulties to be encountered in carrying it on, or the attendant hardships that must be borne. The climate is trying and dangerous, although, during the two years that I spent

in the field, I lost but five or six days by sickness. The work itself is hard and exhausting, and the number of lives that, from first to last, have been sacrificed in the exploration of Palestine is by no means small. The names of these, so far as I know them, may be appropriately mentioned.

Lieutenant Dale, who was really the scientific element in the expedition sent out under Lieutenant Lynch to the Jordan and the Dead Sea, was taken with malarial fever and died, and is buried at B'hamdûn, a village in the Lebanon Mountains, between Beirût and Damascus. In 1835, the enthusiastic Costigan attempted to navigate the Jordan and the Dead Sea, but after great suffering he reached Jericho, whence he was carried to Jerusalem to die. In 1847, Lieutenant Molyneaux made an attempt similar to that of Costigan, and in like manner fell a victim to the climate—the third martyr to scientific exploration in this strange and inhospitable valley. In 1835, Otto Friedrich von Richter, an explorer of considerable note, died in Smyrna from disease contracted while in Syria and Palestine. Dr. J. R. Roth, sent out to this region, in 1857, by the King of Bavaria, to make scientific explorations, was taken with fever in the marshes near Lake Merom, the modern Huleh, which ended his valuable career.

The English exploration party have suffered in the loss of Charles Frederick Tyrwhitt Drake, a most thorough archæologist, who died in 1874, and of Corporal James Duncan, of the English Royal Engineers, who died in 1868. Both these men are buried in Jerusalem. Nor is it out of place to refer to Burckhardt and Seetzen, the pioneers of explorations in Eastern Palestine, who, although they did not die in Syria, fell victims to the hardships and danger to which explorers in the East are constantly exposed.

In 1837, Beke was obliged to relinquish his attempt to explore the Dead Sea, because he suffered so severely from the climate; and Captain Stewart, who followed Captain Warren in charge of the English survey, was obliged to return to England shattered in health.

In the fall of 1873, the English party was broken up and driven out of the Jordan valley for the winter, because of the terrible fever by which every member was attacked. They suffered a great deal from Syrian fever, hay fever, dysentery, sunstroke, ophthalmia, and general exhaustion. The fevers were frequently followed by severe and painful ulcers, and by these both officers and men were sometimes quite disabled.

I ought not to omit reference to George Smith, who fell a victim to the same climate and hardships to which all explorers in Palestine are exposed—although the actual scene of his labors and death lay outside of the limits of the Holy Land. This man was my personal friend, and I was watching his career with the deepest interest; hence, perhaps, the reader can imagine my surprise and sorrow when, on coming back to Beirût from a tedious campaign in the Jordan valley and the deserts beyond, I learned that this brave and talented explorer had died at Aleppo.

But where the exposure and risk are so great, unusual care is required on the part of the explorer; and if one is not predisposed to fevers, the danger to health while in Syria is of course somewhat lessened.

It is admitted by all that the work of exploring the land where the Bible had its origin is one of the most important that has been undertaken during the present century, and it affords me special satisfaction that I have had even a slight share in carrying it on.

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